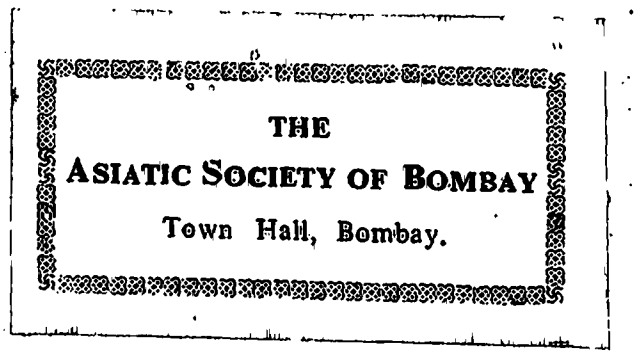
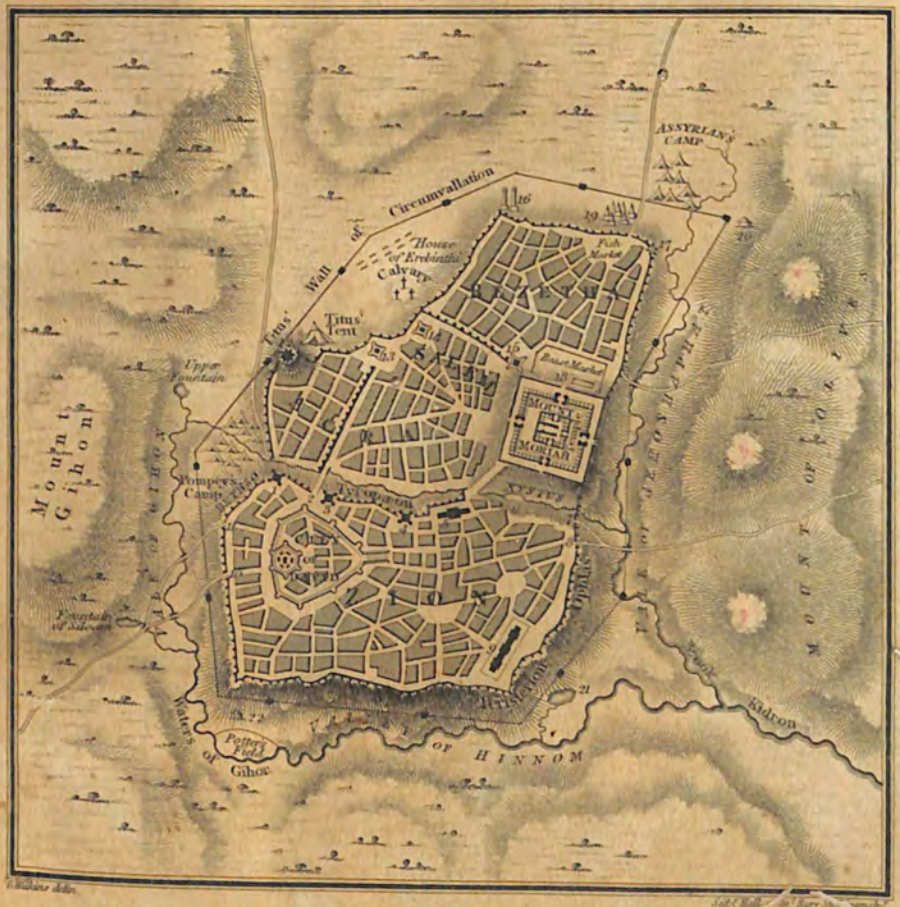
00111426



Digitized with financial assistance from the
Government of Maharashtra
on 06 February, 2016

THE CITY OF JERUSALEM, *According to Josephus.*



Scale of Jewish Stadia

5 10

References.

1 Tower Hippicus.
2 Gate of the Valley.
3 Tower Phasaelus.
4 Tower Mariamne.
5 Council House.
6 Pool of Siloam.
7 Water Gate.
8 Horse Gate.
9 Solomons [illegible].
10 Fountain Gate.
11 Gate of the Esseni.
12 Tower Psephinus.
13 Fort Helena.
14 Fort Antiochus.
15 Fort Antonio.
16 Monuments of Helena.
17 Tower of the Corner.
18 Pool of Bethesda.
19 Monuments of the Kings.
20 Monument of the Fuller.
21 Solomon's pool.
22 Monuments of the High Priest.

THE HISTORY

OF THE

Destruction of Jerusalem,

AS CONNECTED WITH THE

SCRIPTURE PROPHECIES.

111426

BY THE

REVEREND GEORGE WILKINS, A. M.

DOMESTIC CHAPLAIN TO THE EARL OF KINNOULL,
VICAR OF ST. MARY'S IN THE TOWN, AND OF LOWDHAM,
IN THE COUNTY OF NOTTINGHAM.

THIRD EDITION.

LONDON:

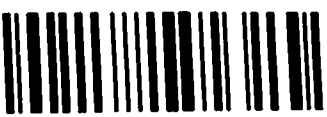
PRINTED FOR

LONGMAN, HURST, REES, ORME, AND BROWN,

PATERNOSTER-ROW.

1822.

God
221.9
Wil/His
111426



LONDON:
Printed by A. & R. Spottiswoode,
New-Street Square.

TO

THE RIGHT REVEREND

HENRY BATHURST, LL.D.

LORD BISHOP OF NORWICH,

&c. &c. &c.

My Lord,

Many are the considerations which induced me to solicit your Lordship's permission to prefix your Name to this Volume. Among these, the high sense of regard which I entertain for your Lordship's disposition and character; for the inflexible and honourable manner in which the most arduous duties of a conscientious mind have been discharged, and the principles of a benevolent heart so disinterestedly supported, are not among the least. These, independent of the obligations I owe your Lordship's kindness, are more than sufficient to make it an enviable distinction to place at the head of these pages a name, connected with every thing that is mild, candid, and liberal.

Believe me to remain, my Lord,
Your Lordship's obliged and very faithful Servant,

GEORGE WILKINS.

Hoveringham, near Southwell,
Nottinghamshire.
April, 1816.

CONTENTS.

INTRODUCTION ..... page

CHAP. I.

Origin of the Roman Power in Judea, with its continuance to the time of the destruction of Jerusalem. — The character of Titus ..... page 19

CHAP. II.

The History and Topography of Jerusalem and the Temple ..... page 43

CHAP. III.

Events foretold by Christ, as symptomatic of the approaching ruin of the Jewish polity ..... page 72

CHAP. IV.

The revolt of the Jews, and the circumstances which led to it.—Titus marches against Jerusalem.—His army described.—The three factions within the City commanded by Simon, John, and Eleazar, described. —Titus advances with his army to the walls.—His attack upon the City.—The first wall ..... page 99

CHAP. V.

Titus's successful attack upon the second wall.—Encamps within the first, and offers terms of peace.— These being refused, a second assault is made.— The second wall taken.—The famine within the City described, and the horrors attending it ..... page 120

CHAP. VI.

The Jews desert to Titus.—Terms of Capitulation again offered, and again rejected.—The Romans receive a check.—A council of war called.—The whole City surrounded by a wall.—The famine at this period described.—The excessive cruelty of the soldiers towards the Jewish deserters.—Fortifications raised, and the woods around the City cut down ..... page 136

CHAP. VII.

The Romans take the tower of Antonia, and make an unsuccessful attack upon the Temple.—Titus addresses the Jews.—Another assault upon the Temple made, and without effect.—The state of the famine in the City described.—A mother puts her child to death, and feeds upon it, with a view more particularly to stigmatize the seditious.—A third unsuccessful attempt made upon the Temple.—The Romans call a council of war.—The last attack upon the Temple succeeds.—The surrounding buildings are set on fire.—Titus enters the Temple.—The Temple is burnt, and a dreadful carnage of the Jews ensues.—Six thousand people killed, who are assembled by an impostor.....page 160

CHAP. VIII.

The signs and portents prognosticating the destruction of the Temple and City, enumerated.—Titus proclaimed Imperator.—The Priests of the Temple put to death.—The third wall is taken, and the upper City entered and burnt.—John and Simon, the leaders of the factions, are imprisoned.—The number of the inhabitants and others slain and made captive.—The whole City laid in complete ruin, and the Romans return to their capital..... page 190

CHAP. IX.

The completion of the Prophecies relating to events immediately succeeding the destruction of the City and the downfal of the nation.—The Nazarenes.—Hadrian builds Ælia Capitolina upon the ruins of Jerusalem, and erects Temples for heathen worship.—The Christian Church established.—Helena's visit to the Holy Land.—Discovers the true Cross.—Constantine builds Churches upon spots consecrated by the sufferings of Christ.—Julian, the Apostate, endeavours to rebuild the Temple of the Jews.—His failure.—Alexander's similar attempt and failure to turn the channel of the Euphrates.—Reflections arising from the subject of the Work ..... page 221

Conclusion.—Authorities referred to .....page 243

Directions to the Binder.

Plan of Jerusalem to face the title page.
The Genealogy of Herod to face page 36.
The places visited by St. Paul to face page 83.

PREFACE.

THE Siege and Destruction of Jerusalem, by Titus Vespasian, are circumstances which have occupied the attention of many writers; some few of whom have noticed the prophecies relating to both these events in a general manner, with a view to illustrate other topics with which they have been connected. Dr. Lardner, with his usual learning and precision, has treated the subject more fully than any other writer; yet he has not entered into all its connections, and seems to have omitted, as irrelevant to the object of his work, not only the prophecies of the Old Testament, but, with the exception of such of our Saviour's predictions as refer to events preceding the destruction, almost all those of the New; together with many other striking events, by which the History of the Siege is materially affected. (1) Archbishop Newcome (2), with a view to show the fulfilment of all

(1) Jewish Testimonies, vol. vii.

(2) Observations on the Conduct of our Lord.

things spoken by Christ as a Prophet, has discussed such matters as are connected with those prophecies alone; and has proved very largely their regular accomplishment from the work of the Jewish Historian: but as his intention was not to enter into the particulars of the Jewish History during the time of the siege, nor into any other detail than what either very briefly manifested, or could immediately establish, the prophetic character of Christ; his investigation was not designed to answer the purpose of a History of the signal downfal of the City and Nation of the Jews.

Bishop Newton(1) and Mr. Kett(2) both introduce us to the subject by means of the Prophecies themselves, and, consequently, relate no other particulars than such as are requisite concisely to exhibit their completion. Others might be mentioned, who, though they have only partially treated, have added much to the general elucidation of the subject(3): so that little more seems necessary to form a detailed History of the overthrow of Jerusalem, as connected with the Scripture Prophecies, than a compilation from the works of these various authors in conjunction with that of Josephus; and, consequently, the degree of merit must be trifling, that can accrue to an attempt of this nature.

(1) Dissertations on the Prophecies.
(2) History, the Interpreter of Prophecy.
(3) Whitby on Matt. xxiv. — Tillotson's Sermons, &c.

But however small the merit, the utility of such an undertaking is evidently great; not only as it furnishes a most signal assurance that the vengeance of heaven is the inevitable consequence of national guilt, but as it confirms the accomplishment of the most ancient prophecies, corroborates the authenticity of the gospel, and stamps the *divine* character of Him by whom that gospel was delivered. (1) With a desire to attain these important ends, the works of the authors alluded to have been impartially, though not indiscriminately, employed in drawing up the following pages: and such an account is presented to the Reader, as may, at one view, make him acquainted with the Jewish and Roman histories, so far as they are connected with the subject of the work — with the City and Temple of Jerusalem as they were standing at the time of Christ's appearance, and for some time afterwards — with the various stages and proceedings of this destructive siege — and with every corresponding particular recorded in Holy Writ, in the order of their occurrence.

Nothing appears better calculated to reward the attention of the serious observer of religion, than the contemplation of this part of the Jewish History, and its connection with the writings of the Evan-

(1) This prophecy stands eminently distinguished by its singular importance, and the great variety of matter which it embraces, affording so decisive, so irresistible a proof of the divine authority of our religion. — Bp. Porteus.

gelists; for, as Eusebius has remarked — "If any "man will compare the words of our Saviour with "the whole History of the Jewish War, as related "by Josephus; he cannot forbear to admire and "acknowledge our Lord's prescience and pre-"diction to be wonderful above nature, and truly "divine (1):" nor does it seem less probable that he could fail to be forcibly struck with the completion of those predictions also of the ancient prophets (2), which though not so singularly precise, or so remarkable, as those of our Saviour; from their antiquity and evident application, in no less a degree establish the revered characters of those by whom they were spoken; and the infinite power and wisdom of Him, by whose spirit they were made to show and promulgate the mysteries of futurity.

If we want reasons for believing in a divine revelation, what stronger proofs can be brought in confirmation of its truth, than the plain discovery of the fulfilment of those things which that

(1) Quòd si quis Servatoris nostri verba cum iis comparet, quæ ab eodem Scriptore de universo bello commemorata sunt; fieri non potest quin admiretur præscientiam ac predictionem Servatoris nostri, eamque verè divinam et supra modum stupendam esse fateatur. Euseb. Eccl. Hist. iii. 7.

(2) The prophecies of the Old Testament, referring to the former destruction of Jerusalem by Nebuchadnezzar, were most of them fulfilled a second time by Titus; indeed they appear to bear a particular reference to this latter siege.

revelation has predicted: predicted, too, to substantiate its validity, and to confirm the assurances that the conditions which it imposes are those best calculated to benefit mankind? If, then, by showing the predictions of a Prophet to have been verified, after his death, the character of that Prophet is confirmed; and as none can see into futurity but God alone; that, therefore, the Prophet has been directed by the divine spirit: and, consequently, that nothing he has spoken professedly in his prophetic character can be otherwise than true; it follows that a revelation of the will of God to Man, is established whenever such declarations are proved to have been fulfilled; and the importance of the objects to which the obedience of mankind has thus been directed, is rendered at the same time equally conspicuous. Now, though the certainty of a divine revelation may have been abundantly manifested by the completion of a variety of other Scripture prophecies, as well as by those now under consideration; yet, by bringing the History of the Siege and Destruction of Jerusalem into a form calculated to excite an interest in the mind even of an indifferent reader; and to set the events, as they occur, on a parallel with the prophecies which relate to them; it surely appears highly probable that a more ready assent to the truth of the Scriptures will be given, a seriousness and application to their subject may be in-

duced, and a stronger, if not a confirmed belief in revelation, finally extorted.

If objects so great and desirable as these, can be obtained by such investigations, their utility is manifestly obvious: and he, who by a work of this description can so far interest his reader as to induce him to make further researches, which ultimately may rivet in his mind, not only the belief, but the necessity of exercising the duties of his religion, will derive a satisfaction which will amply re-pay any labour it may have cost him in its execution.

With a view to elucidate the authenticity of the gospel narratives, and to establish the *divine* character of Him whose actions and doctrines they record; the Author of the following pages has endeavoured to prove, first, that the Evangelists themselves both lived and wrote at the periods assigned them by christian tradition: and secondly, that in the volume of Josephus, we have the ungarbled testimony of that eminent person. These particulars are briefly comprised in the Introduction. The occasion of the Jewish war, and its continuance till the time of Titus, constitutes the first chapter of the work: the history and topography of the City and Temple, the second: and the prophecies, the fulfilment of which was appointed to precede the destruction, together with their accomplishment, form the subject of the third. The remaining chapters

contain a detail of the various particulars of the siege, with the predictions of the Prophets and of Christ introduced as notes, together with whatever observations the subject occasionally suggested or the circumstances of the history itself required.

The conclusion concisely enumerates the authorities upon which the accomplishment of the prophecies is founded. This outline is sufficient to show, that the writer can establish but little, if any claim to more originality than what, perhaps, may be attached to the manner in which he has arranged the materials, and endeavoured to elucidate the subject: but whatever merit may be due to this part of his undertaking, he considers as the effect of that kind and friendly assistance afforded him by the Reverend Reginald Heber; by whose approval and encouragement, the work has been prosecuted and extended beyond the limits of its original design.

INTRODUCTION.

BEFORE I enter into any detail respecting the fulfilment of those Prophecies which are recorded in the Scriptures to have been delivered by Jesus Christ, as referring to the destruction of the Jewish Nation, it is necessary to establish the certainty of their having been actually foretold by him at the time, and under the circumstances mentioned by the Evangelists.

That many of the predictions in the Writings of the Prophets bore the strongest and surest marks of reference to the Destruction of Jerusalem and its sacred Temple, though not generally admitted by the Jews, was too clear not to be immediately recognised by those with whom interest and prejudice had raised no mists to obscure the light and evidence of their understanding (1): it was re-

(1) The People of the Prince that shall come (THE ARMY OF TITUS) shall destroy the City and the Sanctuary; and the end thereof shall be with a flood: (THE DESTRUCTION MADE BY THE ARMY) and unto the end of the War desolations are determined (UTTER RUIN OF THE CITY AND NATION.) —Dan. ix. 26.

served, however, for Jesus Christ to predict the particular manner and the precise time of their accomplishment. He it was, if the records of his Gospel be true, who gave to this blind and obstinate nation the certain assurances of its downfal and ruin: he it was who accurately and minutely described the overthrow of their City and Temple; and depicted the excessive sorrows to which they were so soon to be reduced. And that such were indeed the predictions of Christ himself, no doubt can be reasonably entertained; for upon a slight examination of the authenticity of the Gospels, we immediately arrive at proofs sufficient to assure us that the prophecies ascribed to Jesus Christ were both delivered by him, and recorded by the Evangelists, previous to the time to which they refer.

The Gospel of Saint Matthew is generally acknowledged, and commonly ranked as first in time and order among the writings of the Evangelists; and although the exact date of it is much disputed, yet most, if not all authorities agree in maintaining, that it was published at Jerusalem for the instruction of the Jews, before the dis-

---

The ivth and vth chapters of Ezekiel in particular convey such strong evidence and certainty of the overthrow of Jerusalem, that to misunderstand or to misapply the meaning of them could arise only from obstinacy and wilful ignorance.

ciples had left Judea to convert the Gentile world. (1)

St. Mark is placed by Irenæus, Augustin, Origen, Jerome, and Comas of Alexandria, next in order to St. Matthew; whose Gospel they state to have been written at Rome for the Jews and Gentiles there, under the immediate superintendence and direction of St. Peter, who delivered it to the Jewish Church, confirmed by his own authority. (2)

---

(1) First of all Matthew the Publican, surnamed Levi, published a Gospel in Judea in the Hebrew (Chaldee) Language, principally for the use of the Jewish Converts to Christianity.

St. Jerome in Præf. Comment. in Matt.

See also Euseb. Ecc. Hist. l. 6. c. 25.

Of the various dates assigned to it, the earliest is A. D. 38, and the latest A. D. 63.

(2) St. Mark accompanied St. Peter (1 Pet. v. 13.) and was so highly esteemed by him as to be called his son, in the same manner as Timothy is thus called by St. Paul.

Marsh's Michaelis, vol. iv. ch. v. sec. 1. p. 203.

Clemens Alexandrinus mentions in the 6th book of his Hypotypos, that "St. Mark wrote his Gospel at the request of "some Christians at Rome: and that when Peter heard this he "expressed his satisfaction at the desire of knowledge among "the Roman Christians, and ordered the Gospel of St. Mark "to be thenceforward read in the Churches."

"Marcus discipulus et interpres Petri, juxta quod Petrum "referentem audierat, rogatus Romæ a fratribus, breve scripsit "Evangelium; quod quum Petrus audisset, probavit et Ecclesiis "legendum sua auctoritate edidit, sicut Clemens scribit."

Jerome's Treatise on Illustrious Men, c. viii.

Eusebius asserts the same, H. E. l. 2. c. 15.

"The Third Gospel," says Origen, "is that "according to Luke commended by St. Paul;" it was written (according to Michaelis, in Palestine) "to correct the inaccuracies of the accounts "which were then in circulation, and to deliver "to Theophilus a true and genuine document, in "order to silence several idle stories, which might "have prejudiced him against the Christian "Religion." (1)

St. Luke's Gospel was written before the Acts of the Apostles, as is evident from the beginning of the latter. "The *former* treatise have I made, "O Theophilus, of all that Jesus began both to do

---

See Marsh's Michaelis, ch. v. sec. 1; vol. iv. ch. v. sec. 2, p. 208.

"The Gospel of St. Mark was ratified by St. Peter."

Papius apud Euseb. H. E. l. 2. c. 15.

Michaelis asserts that the following verse from 2 Pet. 1. 15, refers to this Gospel.—"Moreover I (Peter) will endeavour "that ye may be able after my decease to have these things "always in remembrance."

Marsh's Michaelis, vol. 1. chap. iii. sec. 3, page 91.

(1) See Marsh's Michaelis, vol. iv. chap. vi. sec. 7 and 8, p. 266, 267.

"The ancient Church from the earliest ages has received the Gospels of St. Mark and St. Luke as canonical. If this Church had not heard from the Apostles, that the writings of their assistants were divine, those writings would not have been received in the sacred Canon; and if they had not been in the Canon at the end of the first century, they would not have been received in the second and following centuries so generally and without contradiction."

Ibid, vol. i. ch. iii, sec. 3. p. 92 and 93.

" and teach until the day in which he was taken " up ; " and this book concludes with St. Paul's having resided two years at Rome (xxviii. 30.), from which circumstance it seems evident that it was written shortly after that event.

" All that we can affirm with certainty is, that " St. Luke wrote his Gospel before the Acts of " the Apostles, and that the Acts of the Apostles " were not written before the end of the second " year of St. Paul's imprisonment." (1) As it appears, then, that these three Gospels were written in the time of Peter and Paul, who, according to the testimony of the Fathers sanctioned the latter two, it consequently follows, that they must have been published previously to the destruction of Jerusalem, as both these Apostles died before the accomplishment of that awful event. (2) But independent of these considerations, it must also be allowed that their internal character is such as clearly proves them to have been written by

(1) Marsh's Michaelis, vol. iv. ch. vi. sec. 5, page 242.

(2) It was in the first general persecution of the Christians at Rome under Nero, A. D. 67, that the ancients with one voice agree that St. Paul was put to death. That St. Peter was also a sufferer under the same persecution, is certain, both from written authority and in compliance with the prediction of Christ. (John, xxi. 18.—Acts, ix. 16.) Sulpicius, speaking of this persecution, adds, " At that time Paul and Peter were condemned to death; the former was beheaded, Peter was crucified. —" Tum Paulus ac Petrus capitis damnati; quorum uni cervix

men who actually lived at the time here supposed. (1).

There are peculiarities in these Gospels not to be found in that of St. John (which was written at Ephesus after the Destruction; as a supplement to confirm and establish the former), (2) which evidently refer to the Jews and their City as they were then existing, and which, as Macknight has observed, show "that this manner of writing every "reader must be sensible John would not have "made use of, had he composed his Gospel for the "use of the Jews, or published it in Judea: on "the other hand, the three Evangelists would "hardly have written in the manner they have "done, had they originally designed their works "for the Gentiles, or published them out of

---

"gladio desecta, Petrus in crucem sublatus est." (Sulp. Sever. Hist. 2. xli. 29.) But as a further proof that Peter's death happened before the destruction of Jerusalem, we have only to refer to his second Epistle, which we shall find to have been written with an express view to prepare them to whom it is addressed to "expect and earnestly to desire the coming of the day of the Lord," lest scoffers "come in the last days, saying, "Where is the promise of his coming?" 2 Pet. iii. 3.

(1) For a particular and learned investigation of the internal evidence of genuineness and authenticity in the books of the New Testament, see Dr. Maltby's Illustration of the truth of the Christian Religion.

(2) If evidence were wanted to prove the circumstance of John's Gospel having been written subsequently to those of the other Evangelists, this minute, but not unimportant observation might be made. The three first Evangelists, when speaking of

" Judea;" (1) so that it is impossible to pretend that these predictions could have been written after the time of their fulfilment; nor could they have been interpolated after the event, because our Saviour not only foretold the destruction of the City of the Jews, but also the continuance of that desolation; for " Jerusalem," saith he, " shall be " trodden down of the Gentiles, till the time of " the Gentiles be fulfilled;" a prophecy which has long been, and still continues to be accomplished in these our present days; for the Jews have hitherto attempted in vain to collect themselves from the various quarters of the world to form a separate and independent Nation. Moreover, these predictions are frequently interspersed throughout the Gospels, as Parables, or subjects of instruction casually introduced, and carry with them nothing like an air of deceit; whereas, had they been introduced after the events to which

---

the apprehension of Jesus, and his seizure by the servants of the High Priest, respectively mention that one of them had his right ear cut off by the sword of a Disciple whose name is not specified: but John tells us plainly, and without reserve, that it was Peter, whose zeal carried him thus to defend his Lord: and evidently, for this reason; that at the time the former Gospels were published, Peter was alive, and the knowledge of this event might have brought him into some difficulty with those who espoused the cause of the servant; but when John wrote, Peter had been some time dead, and therefore no mischief could happen from the development.

See Marsh's Michaelis, vol. iv. ch. vii. sec. x. p. 321.

(1) Harmony of the Gospels. Obs. 7. sec. 3.

they refer, there would have been something artificial in them, which would have led to an early detection of the fraud. (1)

Having then established the truth and certainty of the predictions of our Saviour respecting the destruction of Jerusalem, it is necessary, in the next place, to show, that the history of their fulfilment is founded upon such evidence and authority as can admit of no reasonable doubt, either as to its correctness or validity. Josephus, the author of it, by birth a Hebrew of Jerusalem, and a Priest, was descended, on the father's side, from the Asmonean family, which for a length of time had the supreme government of the Jewish Nation; and on the mother's, from the blood royal. He was born in the reign of Caligula, A. D. 37, and at the age of twenty-seven embraced the principles of the Pharisees. Upon the invasion of his Country by the Romans, he headed a party and fought for some considerable time against them, but with such ill success, as ultimately to have been compelled, with forty others, to take refuge in the secret re-

(1) He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen. Matt. xxi. 41.

And when the King heard thereof he was wroth, and he sent forth his armies and destroyed those murderers, and burnt up their city. Matt. xxii. 7.

Except ye repent ye shall all likewise perish. Luke, xiii. 5.

And if thou bear fruit, well; and if not, after that thou shalt be cut down. Luke, xiii. 9.

Also, Matt. iii. 10, and other places.

cesses of a cavern; in which situation they determined to remain, rather than fall into the hands of the enemy; having at length exhausted their means of subsistence, they had recourse to the horrid expedient of casting lots of death to preserve the lives of the survivors; until being reduced to two, one of whom was Josephus, they agreed to surrender themselves to the army of Vespasian; and this circumstance has not been unwisely regarded as a particular intervention of Providence to preserve him to be the writer of the Jewish History. (1)

Josephus, after he had thus surrendered himself to the Roman Power, by the flattery of a pretended inspiration, so ingratiated himself with Vespasian, as to gain the good opinion and friendship of that Prince; who ever afterwards bestowed upon him every mark of attachment and regard,

---

(1) Vide Tillotson's Sermons, No. 186, vol. ii. p. 564, folio edit.

"I would not willingly be imposed upon," says Jortin, "or impose upon the reader; but I leave it to be considered whether in all this there might not be something extraordinary, as both Vespasian and Josephus were designed and reserved for extraordinary purposes, to assist in fulfilling and justifying the prophecies of Daniel and of our Lord. The same Providence which raised up and conducted Cyrus, and preserved the rash Macedonian Conqueror from perishing, till he had overthrown the Persian Empire, that the Prophecies might be accomplished, might take the ROMAN EMPEROR and the JEWISH WRITER under a singular protection for reasons of no less importance." —Remarks on Ecc. Hist. vol. i.

which were continued to him in an equal degree by the succeeding Emperors, Titus and Domitian.

When Vespasian deputed his Son to carry on the siege against the Jews, Josephus was left with the latter as an Interpreter; and having secured the confidence of Titus, he had all the sacred books which were found in the City, or which belonged to the captives, consigned to his immediate care and conservation. In return for this proof of the good opinion of Titus, Josephus, on retiring with the Emperor to Rome, dedicated to him those Works which employed the greater part of his remaining life: it was in consequence of this circumstance, that he was enabled so correctly to describe, not only the events which he had witnessed and treasured in his own mind, but those whose authority was derived from the public or private stores which thus fell into his possession. This, perhaps, may be better illustrated by his own words, taken from his Book against Apion, written towards the close of his life.

"As for myself, I have composed a true history
"of that war, and all the particulars that occurred
"in it, having been concerned in its transactions;
"for I acted as General with those among us who
"are called Galileans, as long as it was possible
"for us to make any opposition: and when I was
"taken captive by the Romans, Vespasian and
"Titus ordered me to be kept under a guard, but

" commanded that I should attend them conti-
" nually. At first I was in bonds; afterwards I
" was set at liberty, and was sent to accompany
" Titus when he came from Alexandria to the
" siege of Jerusalem; during which time nothing
" was done which escaped my knowledge. What
" happened in the Roman camp I saw, and wrote
" down carefully; what information the deserters
" brought out of the City, I was the only man who
" could understand it. (1) Afterwards I got lei-
" sure at Rome, and when all my materials were
" prepared, I procured the help of one to assist
" me in writing Greek. Thus I composed the
" history of those transactions; and I was so well
" assured of the truth of what I related, that I
" first appealed to those who held the supreme
" command in that war, Vespasian and Titus, as
" witnesses for me; to them I first presented those
" books, and afterwards to many of the Romans
" who had been in the war. I also communicated

---

(1) The language of the Romans was unknown to the Jews, as had been foretold.—" Whose language thou knowest not, " neither understandest what they say."—" A nation whose " tongue thou shalt not understand."—Jer. v. 15. Deut. xxviii. 49.

" There had been no intercourse between them," says Kett, " till the time of Pompey's invasion, and the Jews were utterly " ignorant of the dialects of the Western troops, which com- " posed the Roman armies."

History, the Interpreter of Prophecy, vol. i. p.109.

" them to many of our countrymen who under-
" stood the Greek Philosophy; among whom were
" Julius Archelaus, and Herod, a person of great
" gravity, and King Agrippa himself, who was
" deserving the greatest praise. All these bore
" testimony to me, that I preserved the strictest
" regard to truth: and they would not have dis-
" sembled the matter, nor have been silent, if
" through ignorance, or with a partiality to either
" side, I had altered, or omitted any thing."(1)

Now with regard to the truth and authenticity of the writings of Josephus; as in confirmation of the former, we have the clearest proofs from their internal character and the evidence of reason; so have we the highest assurances in testimony of the latter. Isidore, of Pelusium, among the ancients, and M. Tillemont and Archbishop Tillotson, among the moderns, as quoted by Lardner, place this fact in the clearest point of view. " If you have a
" mind," says the former of these writers, " to
" know what punishment the wicked Jews under-
" went, who ill-treated the Christ, read the his-
" tory of their destruction written by Josephus; a
" Jew indeed, but a lover of truth: there you
" may see the wonderful story, such as no time
" ever saw from the beginning of the world, nor
" ever shall see: for that none might refuse to

(1) Contra Apion, i. 9.

" give credit to the history of their incredible " and unparalleled sufferings, truth found out " not a stranger, but a native; a man fond of " their institutions, to relate them in a doleful " strain."(1)

" God has been pleased," says M. Tillemont, " to choose for our information in this History, " not an Apostle, nor any of the chief men of the " Church, but an obstinate Jew, whom neither " the view of the virtue and miracles of the Chris- " tians, nor the knowledge of the Law, nor the " ruin of his religion and country, could induce " to believe in, and love the Messiah, who was all " the expectation of the Nation. God has per- " mitted it to be so, that the testimony which this " Historian gave to an event, the mystery of which " he did not comprehend, might be rejected, " neither by Jews nor Heathens; and that none " might be able to say that he had altered the " truth of things, to favour Jesus Christ and his " Disciples." (2)

The words of Archbishop Tillotson on this subject are these:—" We have this matter related, " not by a Christian, who might be suspected " of partiality, and a design to have paralleled the " event with our Saviour's prediction; but by a Jew,

(1) Lib. iv. p. 75.

(2) Ruine des Juifs, Art. i. p. 722.

" both by nation and religion; who seems design-
" edly to have avoided, as much as possibly he
" could, the very mention of the Christian name,
" and all particulars relating to our Saviour;
" though no Historian was ever more punctual in
" other respects." (1)

Bishop Newton's opinion may be adduced in this place with peculiar propriety, as it is at once conclusive. " It is indeed very providential that
" a more particular detail, a more exact history is
" preserved of the destruction of Jerusalem and
" all the circumstances relating to it, than of any
" other matter whatsoever, transacted so long ago;
" and it is an additional advantage to our cause that
" these accounts are transmitted to us by a Jew,
" and by a Jew who was himself an eye witness
" to most of the things he relates. As a General
" in the Wars, he must have had an exact know-
" ledge of all transactions, and as a Jewish Priest
" he would not relate them with any favour or
" partiality to the Christian cause. His history
" was approved by Vespasian and Titus (who
" ordered it to be published) and by King
" Agrippa and many others, both Jews and
" Romans, who were present in those wars. He
" had likewise many enemies, who would rea-
" dily have convicted him of falsification, if he
" had been guilty of any. He designed nothing

(1) Sermon, No. 186.

" less, and yet, as if he had designed nothing " more, his history of the Jewish Wars may serve " as a larger comment on our Saviour's Prophe- " cies of the destruction of Jerusalem." (1)

In testimony of the accuracy and correctness of Josephus in respect to historical narration, we have, in addition to the opinions of many of the most learned on the subject, that of the well known Scaliger, who, speaking of Josephus, says —" He " might confidently affirm, that he was the most " careful and correct of all writers, that not only " in the Jewish affairs, but in all foreign matters, " more credit may be placed upon his testi- " mony than upon all the Historians of Greece " or Rome." (2)

Upon the whole, it must be allowed that the writings of Josephus are of very considerable importance, not merely as they form the only Jewish History now extant, but as the events they record were witnessed by an author, who was zealous of

---

(1) Dissertation on the Prophecies, vol. ii. p. 326.

(2) Diligentissimus και φιλαληθεστατος omnium Scriptorum de quo nos hoc audacter dicimus, non solum in rebus Judaicis, sed etiam in externis tutius illi credi quam omnibus Græcis et Latinis Historicis.—Jos. Scal.

We may most securely rely, says Bishop Porteus, on every thing he tells us respecting the siege of Jerusalem; and nothing can more completely demonstrate the truth of our blessed Lord's predictions than the uncorrupt, impartial, and undesigned testimony given to their completion by this justly celebrated Historian.—Lect. xx.

the honour of his Country, and entertained throughout the whole of his life the greatest veneration and regard for the Temple, its Worship, and all the peculiarities of the Mosaic Law; an Author who has, with singular care, although quite unintentionally, so illustrated the predictions of Christ, that Jerome has called him, and with considerable reason, "a Christian Writer."

CHAPTER I.

ORIGIN OF THE ROMAN POWER IN JUDEA, WITH ITS CONTINUANCE TO THE TIME OF THE DESTRUCTION OF JERUSALEM. THE CHARACTER OF TITUS.

THE Jewish Nation, on its return from the Babylonish Captivity, continued under the protection of Persia till the time of Alexander; after which period it became tributary to the Kings of Egypt and Syria, according as their respective influences preponderated: when, at length, Antiochus Epiphanes, by reducing these countries, brought Judea under his dominion. (1) The extreme rigour and severity which he impiously exercised over the Jewish people, so imbittered their subjection to his yoke, that being tempted to express unusual demonstrations of joy at the false rumour of his death, they

(1) The Prophecies of Daniel and Ezekiel referred to him, and all the predicted abominations were accomplished by his wicked and licentious actions. Vide Dan. vi. 21. 25. — viii. 10, 25. — xi. 28, &c. and xii. 1, &c. — Also Ezek. xxxviii. xxxix.

brought upon themselves his high resentment; and carrying a powerful army with him against Jerusalem, he took it by storm.

The cruelties and excesses which he there committed, were so oppressive and extensive in their nature, that the inhabitants were driven to seek refuge from the violence of his fury into the secret recesses of caverns and the holes of rocks. The religious rites were now trampled down, the Temple stripped of its riches, and the altars profaned by the grossest indignities; so that the public worship was discontinued (1) till A. C. 167, when Matthias, a Priest eminent for his piety and resolution, having collected an army of six thousand men, undertook to free Judea from the oppression of a foreign yoke, and to restore the worship of the God of Israel; but being very old when he began this important and arduous work, he did not live to see its completion. At his death Judas Maccabæus (2) succeeded to the command of the

(1) "There shall be a time of trouble, such as never was since there was a nation, even to that same time." Dan. xii. 1. — Vide 1 Maccabees, chap. i. to vii. and Dan. viii. 21, 25.

(2) He was the head of the Asmonean family, which was afterwards called the MACCABI, from his bearing on his standards the letters M. C. B. I., being the initials, according to our translation, of the Hebrew words signifying "Who is like unto thee among the gods, Oh, Jehovah?" — Exod. xv. 11. In the same manner that the Romans embroidered their S. P. Q. R. upon their standards.

army; and, after a short time, having purified the Temple, and re-established the true worship, he defeated the Syrians in several engagements, and driving them out of Judea, transmitted the authority which he had acquired to his own family, who continued to retain it for many years. (1)

Judas and his brethren were so successful by their valour and conduct in asserting the liberty of their country, that, in a short time, they not only recovered its independence, but regained almost

(1) "How long shall be the vision concerning the daily "sacrifice, and the transgression of desolation, to give both the "Sanctuary and the Host to be trodden under foot?" And "he said unto me—Unto two thousand and three hundred "days; then shall the Sanctuary be cleansed." Dan. viii. 13, 14. "And they offered Sacrifice according to the Law upon "the new Altar of burnt offerings which they had made: "Look at what time and what day the heathen had profaned "it, even in that was it dedicated with songs and citherns, and "harps and cymbals." 1 Mac. iv. 53, 54.

"Now," says Josephus, "it so happened that these things "were done on the very same day on which their divine wor- "ship had fallen off, and was reduced to a profane and com- "mon use, after three years' time; for so it was that the "temple was made desolate by Antiochus, and continued so "for that space of time." Antiq. 12., vii. 6.

The Jewish Altar, if not the Temple, were by Judas Maccabæus dedicated anew, and an annual festival instituted in commemoration of the event. This is the feast of Dedication, mentioned by St. John (x. 22.), instituted in remembrance of this circumstance, and consequently could not (as intimated by some writers) relate to that of either of the former temples, which, indeed, were celebrated at different seasons of the year.

all the possessions of the twelve Tribes; destroying at the same time the Temple on Mount Gerizim, in Samaria;(1) but they and their successors were continually engaged in wars, in which, though generally victorious, they were sometimes defeated, and their country as often oppressed. Aristobulus was the first of the Maccabees who assumed the name of King, which he did, A. C. 107.(2) His reign was but of short continuance, affording only sufficient time to mark the cruelty of his disposition, by starving his mother to death; by murdering the eldest, and imprisoning the three younger of his brethren. At his decease he was succeeded by his second brother, Alexander Jannæus, whose reign of twenty-seven years was characterised by many acts of wanton barbarity; when, at length, falling

(1) The Samaritans differed in many points of their religion from the Jews, in consequence of which they obtained permission from Alexander the Great to build a temple for the service of the God of Israel on Mount Gerizim; and pretended that it was the only place in which God was pleased to be worshipped; because from thence had been pronounced the blessings annexed to the observance of the Law of Moses. This temple was built by Manasseh 400 A. C. — Vide Priddeaux's Connection.

The Samaritans espoused the cause of Antiochus Epiphanes, and carried their apostacy so far, as to petition him to cause this Temple, which they pretended had never been dedicated to any particular deity, to be from that time consecrated to the worship of Jupiter Hellenius. — Antiq. 12. v. 5.

(2) Antiq. 13., xi. 1.

a sacrifice to intemperance, he left the government to his wife Alexandra; a woman of great abilities, but whose declining age was harassed by the revolt of her youngest son Aristobulus, who took up arms to oppose the pretensions of his brother Hyrcanus to the throne. Unable finally to arrange the succession to the crown, both parties, after their mother's death, applied to the Romans for their powerful support: it happened also at the same time that Pompey was returning from the East into Syria, when both these brothers applied to him, by their delegates, for his protection and patronage. Pompey conceiving this to be a favourable opportunity for bringing Palestine, in common with the neighbouring nations, under the Roman power; ordered the brothers to appear in person before him, promising, upon an investigation of the circumstances, to determine with candour on the side of justice. On his arrival at Damascus the cause was brought to a hearing before him: Hyrcanus urged his claim by virtue of his birthright, and Aristobulus answered it by endeavouring to prove him unable, both from deficiency in intellect and want of activity, to govern or direct the State. The Jews also pleaded their dissatisfaction to be governed by any but the High Priest of the God whom they worshipped; and avowed their dislike to the exercise of a regal power. Pompey, perceiving the unjust and violent designs of Aristobulus, postponed his decision till after his return from Arabia; in

the mean time Aristobulus suspecting his intentions, availed himself of this opportunity to collect an army to establish himself in the government; Pompey, apprised of these measures, hastened the execution of his plans, and marching towards Jerusalem, laid Aristobulus in chains, who had now advanced against him, and leading his army to the walls, besieged, and in a short time was admitted within the City. (1) In this he was assisted by Hyrcanus and his adherents, while those of the opposite party retreated to the Temple, which, from its fortifications and situation, was calculated to afford them the greatest security. After three months, however, it yielded to the besiegers, who would have found it difficult to have effected an entrance in double that space of time, had they not availed themselves of the superstitious rigour with which the Jews observed their Sabbaths; when no inducement whatever could prevail upon them to oppose the operations of their assailants; accordingly, the enemy employed themselves undisturbed in raising their mounds and bringing up those machines which were to be used on the morrow; while the Priests, though in the midst of the horrors of a city taken by storm, did not suspend their ministry. (2)

---

(1) This took place A. C. 63.

(2) Antiq. 14. v. 4.

"Eam (Palæstinam) regebant Hyrcanus et Aristobulus fra-

As soon as the Romans had made themselves masters of the place, Pompey, attended by several

tres; ac tum, forte propter Pontificatum (regi enim nomen summi Pontificis apud eos est) sui Dei (quicunque is tandem est) dissidentes urbes seditionibus agitabant. Hyrcanum igitur Pompeius sine prælio (neque enim is copias quibus resisteret habebat) statim in potestatem suam redegit. Aristobulum autem in arce quadam circumcessum ad conditiones pacis accipiendas compulit, quumque is neque pecunias neque arcem traderet, in vincula conjecit: itaque etiam reliquos haud difficulter subegit. Hierosolymorum autem oppugnatio haud parvo ei labore stetit. Urbem quidem ipsam a fautoribus Hyrcani receptus, facile obtinuit: templum autem, quod alterius partis homines præoccupaverant, haud absque labore cepit. Situm erat loco edito, suis munitum: nec si ex equo omnibus iisdem id defendissent expugnatum esset: verum quod Saturni, quos vocant, diebus, propugnationem intermittentes (et his quidem ab omni opere vacant) Romanis eo libero spatio occasionem muri subruendi dederunt. Quippe ubi hunc hostium morem animadverterunt, nihil serio egerunt reliquis diebus; quum vero circumacta septimana Saturni dies rediisset, denuo aggressi summa vi templum oppugnarunt. Atque ita tandem Judæi, nihil quicquam propugnantes, in potestatem hostium venerunt.

Dio Cassius. Lib. xxxvi. p. 36. Ed. Hanoviæ, A. D. 1606.

Mattathias after the siege of Antiochus represented to the Jews the necessity of no longer adhering to that rigid observance of the Sabbath, which prohibited their engaging in offensive warfare from a scrupulous fear of breaking it: (for it should be understood that though they held it unlawful to oppose the operations of their enemies, on this day in common with others, yet they considered it justifiable to fight if attacked themselves:) upon which they came to a resolution of making it obligatory upon the people to stand up in arms and to fight in defence of themselves, their city, and their religion upon that, as upon any other day. — Vide Antiq. 12. vi. 2.

of his officers, went up to survey the sacred recesses of the Temple; an indignity considered by the Jews of so gross a nature, as brought upon him their bitter resentment. (1) Here were deposited money to a vast amount, and utensils of the richest and most costly description; but both were left by the Conqueror entire and untouched for the sacred purposes to which they were devoted. (2) "Not," says Cicero, who was Consul at that time, "that "he held in veneration the God adored in that "Temple, for, in his opinion, no religion was more "contemptible, more unworthy the greatness of the "Romans, or more opposite to their Institutions, "than that of the Jews; but he was actuated to "this disinterestedness by his wish to put it beyond "the reach of either malice or calumny to attack "his reputation." (3) Having gratified the curiosity

---

Their Saturday is entirely devoted to religion, and on this day they rest from all labour and business.

Diem, quæ Saturni vocatur, religioni habent, eamque ab omni opere actioneque seria vacantes ducunt.

Dio. Cass. xxvi.

(1) Romanorum primus Cn. Pompeius Judæos domuit templumque jure victoriæ ingressus est.

Tacit. Hist. v. 9.

(2) The walls of the city were levelled to the ground, but the temple was left entire. — Muri Hierosolymorum diruti, delubrum mansit.

Ibid. v. 9.

(3) Cn. Pompeius, captis Hierosolymis, victor ex illo fano nihil attigit. In primis hoc, ut multa alia, sapienter, quod in

with which the report of the awful magnificence and beauty of the Temple had inspired him, he proceeded to demolish the walls of the City, and to restore Hyrcanus to the office of High Priest; (1) after which, carrying Aristobulus, with his two sons and daughters, as captives to grace his Triumph, he pursued his way to the Roman Capital. In this manner, and from this time, it was, that the nation of the Jews became tributary to the Romans.

Hyrcanus, being now established in his sacred office, adopted Antipater as his friend and adviser in all matters relative to his Government; to this he was led by motives of gratitude as well as of personal regard; for Antipater, educated in the courts of Alexander, Jannæus, and of Alexandra,

---

tam suspiciosâ ac maledica civitate locum sermoni obtrectatorum non reliquit. Non enim, credo, religionem et Judæorum, et hostium, impedimento præstantissimo imperatori, sed pudorem, fuisse. —— istorum religio sacrorum a splendore hujus imperii, gravitate nominis nostri, majorum institutis, abhorrebat.

Cicero pro Flacco.

Cn. Pompeius Judæos subegit fanum eorum Hierosolymæ inviolatum ante id tempus cepit.

Livy Epit. lib. cii.

Compare this with Jos. Antiq. 14., iv. 3.

(1) Forthwith the treasures were seized, the kingdom given to Hyrcanus, and Aristobulus carried away.

Ibi tum pecuniis direptis, regnum Hyrcano datum, Aristobulus abductus est.

Dio. Cass. Lib. xxxvi.

had gained the good opinion of the High Priest, and acquired such an ascendancy over him, as compelled him to resist the claims of Aristobulus, although a mutual accommodation respecting the succession to the Crown had been previously arranged. The first step to power which Antipater had now gained, was the appointment to the command of the forces of all Idumæa, of which place he was a native, though by religion a Jew; in this situation he was placed by Julius Cæsar, who had received great personal assistance from him in his Syrian expeditions, particularly, when fighting against Pompey. Afterwards, when Hyrcanus was deposed by Antigonus, the son of Aristobulus, and reinstated by Cæsar, Antipater was appointed Procurator of Judea, his eldest son, Phasælus, to the Government of Jerusalem, as the Roman Representative, and his second son, Herod, afterwards Herod the Great, to that of Galilee.(1)

It was from rendering the Syrians essential services in ridding the country of robbers and banditti, with which Judea was at that time grievously infested, that Herod gained popularity among the people: these benefits to the community were reported to Cæsar, who, in consideration of them,

(1) Herod at this time was twenty-five years of age, and not fifteen, as mentioned by Josephus. — Vide Priddeaux's Connection, lib. vii.

elected him President of Cœlesyria. Phasælus, stimulated by such an example, exerted his activity to obtain the approbation of the Jews; and in consequence of these mutual endeavours for the public good, Antipater and his two sons became the favourites of the people and nation. Hyrcanus, however, being naturally of a weak and complying disposition, and little qualified to direct the State, suffered too much to devolve on Antipater, who, after a time assumed a power of some considerable extent, though not ostensibly superior to that of Hyrcanus; whilst that of Herod broke out into acts of open defiance. It was at this period that Cæsar was murdered in the Roman Senate, an event shortly followed by the death of Antipater by poison, when Anthony, invested with higher powers than he had hitherto exercised, marched into Egypt, and finding himself occasionally supported by Herod with pecuniary aid in his projects, appointed him and his brother Tetrarchs of Judea. Soon after this, Pacorus, Son of the King of Parthia, entering Syria with a powerful army, sent a detachment to place Antigonus upon the throne of Judea. Herod, though suddenly surprised, effected his escape, while Hyrcanus and Phasælus fell into the hands of the enemy, and were carried away captives; the former, though his life was spared, was disfigured to disqualify him for the

priesthood (1): the latter destroyed himself in prison. Herod now pursued his way to Rome, where gaining an increased degree of favour with Anthony, he was by Cæsar and the Senate deputed King of Judea. (2) Having accomplished this, he hastened to return, when collecting an army in the country, he marched towards Jerusalem to give battle to the army of Antigonus; it was not, however, till after three years, with the assistance of the Roman power, that he took the city by storm, putting multitudes to death, and making Anti-

(1) If any further proof of the divine origin of the Mosaic Law were wanting, it may be observed that Aaron was first appointed priest; then Eleazer his son, and Phineas his grandson: to this last God promised by Moses that the priesthood (as long as that law continued) should be retained in Aaron's family, (Numb. xxv. 11.) that is, to the male branches of that family. Now, had Moses been an impostor, how could he have divined that this family should *always* have had a male heir? Why should it not at length become extinct like many others, particularly as it appears that two of Aaron's sons when consecrated were cut off in one day, and an express law of God's prohibited even the sons of Aaron from becoming priests had they ever so small a blemish, or were they in any way deformed. (Levit. xxi. 18.) How could he have thus confined the priesthood, and how could that priesthood have been carried on as it was, in this manner, for ages, unless Moses had been really inspired?

(2) Regnum ab Antonio Herodi datum, victor Augustus sanxit.

Tacit. Hist. v. 9.

He was thus raised to the throne A. U. C. 714, and the decree passed the Senate three years afterwards.

gonus himself a captive, whom he sent to Rome to grace the Triumph of Anthony, and who was there afterwards beheaded. Thus it was that Herod was settled upon that Throne, which had never been filled by any other than a native Jew, and exercised that supreme power which had been invested in none, but in the person of the High Priest of the God of Israel. A man whose life was marked by such a series of wicked actions, as never before stained the human character; the deliberate assassin of his wives and kindred, the slave of the most unlawful and ungoverned passions, the murderer of the innocent, and the destroyer of mankind. (1) His death, which happened thirty-

(1) He was the first persecutor of Christianity, for it was this monster who slew the male children at Bethlehem, from the age "of two years and under," in expectation of cutting off the infant Messiah. In what manner he failed has been left upon record by the Evangelist Matthew, to whom we are indebted for this piece of history, which Josephus seems purposely to have omitted: that Matthew, however, might not be left altogether without witness as to what he has advanced on this point, Macrobius, in an extraordinary manner, mentions the same, not with any view to record the deed, but to introduce a humourous remark of Cæsar; who understanding that Herod in this slaughter had put one of his own sons to death, observed that "it was better to be Herod's Hog than his Son." "Quum audivisset Augustus inter pueros, quos in Syria Herodes Rex Judæorum INTRA BIMATUM jussit interfici, filium quoque ejus occisum, ait, melius est Herodis Porcum esse quam

four years after that of Antigonus, has been left upon record with the accumulation of all its wretched circumstances, tending to verify the observation of the Historian, that the hand of God was evident in that visitation.(1) Jerusalem, in its public buildings, was greatly improved by him; the Temple was in a great part re-built, and the City considerably beautified: these benefits he rendered from political motives to ingratiate himself in the good opinion of the nation.

Under his administration, and by his means, the Roman luxury was received in Palestine, accompanied with the worst vices of that licentious

filium." (Saturnal. l. ii. c. 4.) The supposition of Herod's son having thus been put to death is ill founded, because his sons were much older than those upon whom the command was to be executed; the report probably arose from the circumstance of Herod having about this time put his eldest son Antipater to death upon some interference in his mode of government.

(1) Jos. Antiq. 17., vi. 5.

The miseries which befel this tyrant at the close of his existence are recorded by Josephus. — "His calamitous death and "long and egregious sufferings before it, by a burning fever, "a voracious appetite, a difficulty of breathing, swellings in his "limbs, loathsome ulcers within and without breeding lice and "worms; violent torments and convulsions, so that he endeavoured to put an end to himself, but was restrained by his "attendants." "It was said also," says Josephus, "by those "who pretended to divine, and who were endued with wisdom "to foretell such things, that God inflicted this punishment on "the King on account of his great impiety."

people. In a word, Judea governed by Herod, groaned under all that corruption which might be expected from the authority and the example of a Prince, who, though a Jew in outward profession, was, in point of morals and practice, a contemner of all laws, human and divine. (1)

By his will he bequeathed the greater part of his Kingdom, consisting of Idumæa, Judea, and Samaria, to Archelaus; Galilee and Perea to Herod-Antipas; and Trachonitis and Ituræa to Philip. This partition was afterwards confirmed by Cæsar, who conferred the title of Ethnarch on Archelaus, and that of Tetrarch on each of his brothers. Archelaus, therefore, entered into his Government at once, under very unfavourable auspices; so unpopular was he, that a deputation of his subjects was sent to Rome to petition against his accession to the Throne; in this, however, they failed, and not only were they disappointed in their expectations, but were made to suffer cruelly for their interference. (2) At this time (A. D. 4.) Joseph

(1) Mosheim Ecc. Hist. vol. i. ch. 2.

(2) This mode of Tributary Kings going to the countries of supreme government to receive their kingdoms is perfectly consonant with the customs of those times. Herod went to Rome when Anthony bestowed upon him the dominion of Judea; he went a second time to have the same confirmed when Augustus came to the throne. Our Saviour plainly alludes to this particular case of Archelaus, when he says, "A certain "nobleman went into a far country to take unto him a king-

and Mary returned from Egypt with the Infant Saviour, and hearing that Archelaus reigned, apprehended, from his general character, that it was unsafe to enter Judea, turning aside, therefore, they went into Galilee: (1) His tyranny and rapaciousness at length became insupportable, upon which a second embassy was sent to Rome; in consequence of which he was deposed by Augustus, and banished to Vienna, in Gaul, having reigned nearly ten years. Upon this, Idumæa, Judea, and Samaria, were added to the Province of Syria, of which Cyrenius, or rather Quirinius, was made Governor. Judea was from this time governed by a Roman Procurator, whose power extended greatly beyond that commonly invested in those of that distinction, from the consideration of the rebellious spirit of the Jews, and their distance from the seat of Government. Judea being thus reduced to a Roman province, a tax was levied upon it, and Cyrenius deputed to see the execution of it; this caused a considerable

---

" dom and to return; but his citizens hated him, and sent
" messengers after him, saying, We will not have this man to
" reign over us; and it came to pass, that when he was re-
" turned, having received the kingdom, that he commanded
" these servants to be called unto him, and said, Those mine
" enemies who would not that I should reign over them, bring
" hither and slay them before me. — Luke xix. 12. 14, 15. 27.

(1) Matthew, ii. 3.

ferment in the kingdom, and laid the foundation of that animosity between the people and the Romans, which only terminated in the ruin of the former.

Pontius Pilate was the fifth Procurator of Judea; he was appointed A. D. 12, under Tiberius, and rendered his administration notorious by rapine and tyranny, but more by the condemnation and crucifixion of Christ. He was deprived by Caligula, A.D. 35.; soon after which, his wickedness, and the consciousness of his accumulated sins, are supposed to have driven him to the excess of despair, in which he put a period to his existence. (1)

Herod-Antipas continued in the government of his Tetrarchy during the whole time of the ministry of Christ. It was to him that Pilate sent Christ when "he expected to have seen some miracle done by him," in consequence of which a reconciliation took place between these avowed enemies. (2) He married the infamous Herodias, the

---

(1) Philo says, "His whole administration was one continued "scene of venal justice, rapine, tyranny, and every wicked "action; of racking and putting men to death, untried and "uncondemned; and of every kind of savage cruelty."
Legat. ad Caium.

"Nor ought it to be passed over in silence," says Eusebius, "that Pilate himself, who condemned our Saviour to death, "fell into fresh calamities in the reign of Caius; that he be-"came his own executioner, the Divine vengeance overtaking "him not long after his crime." — Eccl. Hist. ii. 7.

(2) And the same day Pilate and Herod were made friends

wife of his brother Philip, while he was living; and, being reproved by John the Baptist for the crime, at her instigation "added his death to all the evils which he had done." (1) He was defeated in battle by Aretas, King of Arabia, the father of Herodias, and afterwards had his dominions taken from him, and banished with her to Lyons, in Gaul, by the Emperor Caius, A. D. 38.

Herod-Philip, the last of the immediate family of Herod the Great, continued Tetrarch of Trachonitis for thirty-seven years, when he died about the time of Christ's crucifixion. He was, without exception, the best of all the posterity of Herod; a man of great moderation and simplicity, and an active administrator of public justice. As he died without issue, his dominions were annexed to Syria. At his death, the numerous family of Herod became extinct. The hand of Providence was

---

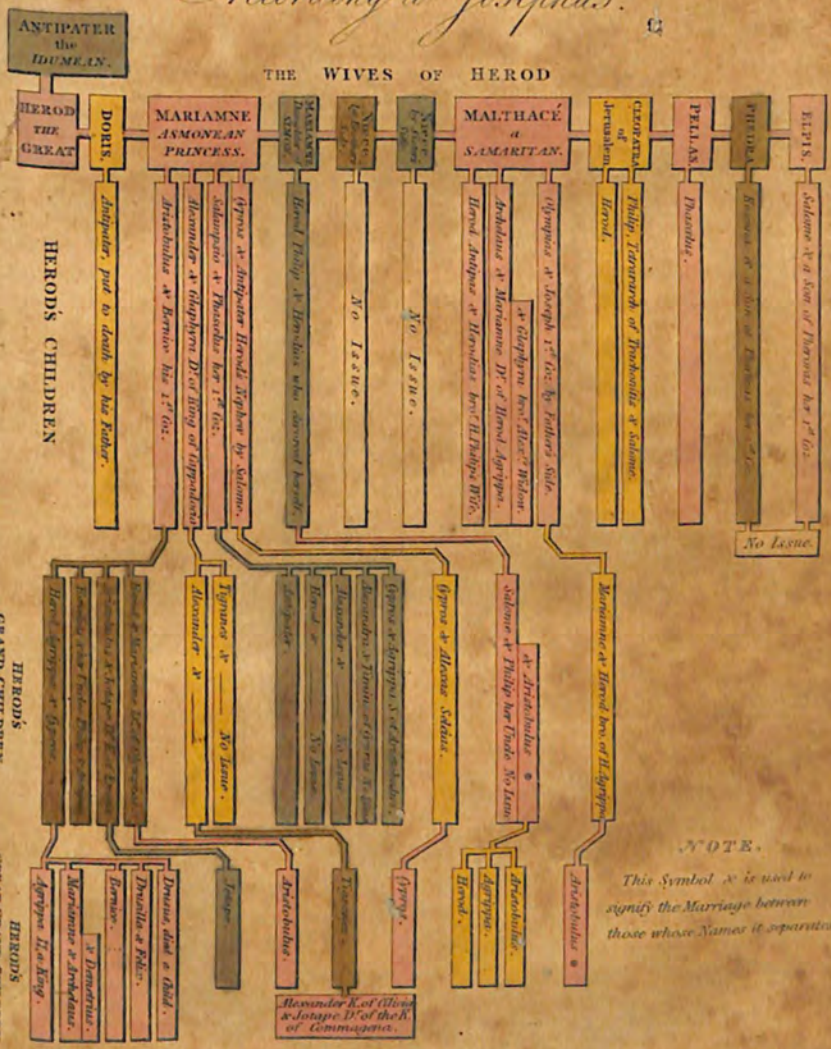
together: for, before, they were at enmity between themselves. Luke xxiii. 12.

The cause of this enmity was owing to Pilate having intermeddled with Herod's jurisdiction, and slain some of his subjects. (Luke xiii. 1.) "Therefore when Pilate heard of Galilee, "he asked whether the man were a Galilean; and as soon as "he knew that he belonged unto Herod's jurisdiction, he sent "him to Herod, who himself was at Jerusalem at that time." Luke xxiii. 6, 7.

(1) Luke iii. 19, 20.

For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife; for John said unto him, It is not lawful for thee to have her. Matt. xiv. 3 and 4. Vide also verses 5, 11.

THE GENEALOGY OF
HEROD THE GREAT,
According to Josephus.



NOTE.

This Symbol & is used to signify the Marriage between those whose Names it separates.

LIBRARY

here visible, cutting off, in less than a century, the shoots, sprigs, and branches of a tree, large and vigorous, but productive of the most evil and corrupt fruit.

Thus far an outline has been traced of the History of Judea, from the time it became tributary to the Romans to the death of Christ; a period comprehending rather less than an hundred years. From that time Herod-Agrippa, the grandson of Herod the Great, was made, by Caius, Tetrarch of Trachonitis and Abilene, in which station he was afterwards confirmed by Claudius, who also added Judea and Samaria to his kingdom. He was the second persecutor of the Christians, and slew James the Apostle, and imprisoned Peter. (1) After six years reign, he was himself smitten by an angel with a disease which shortly terminated his life, for having blasphemously suffered himself to be styled a God. (2) At his death the persecution of the Christians ceased, and the Church flourished; Judea was again made a Roman province, and Cuspus Fadus deputed by Claudius, Governor.

The Apostles of Christ began to disperse themselves, and to execute their Lord's injunction of preaching to the whole world. In the mean time Cuspus Fadus is succeeded by Tiberius, Alexander, Cumanus, and Felix. In the Procuratorship of the latter of these, Agrippa the younger,

(1) Acts xii. 1, 2. (2) Acts xii. 20. 23.

son of Herod-Agrippa, obtained from Claudius the kingdom of his uncle Philip, together with other parts of the country; in consequence of which he was styled King Agrippa, (1) before whom, his sister and Festus, Paul pleaded at Cæsarea, (2) as he had previously done before Felix and his wife Drusilla. (3) He was, as Josephus styles him, "a most wonderful and amiable man;" (4) one "who," as St. Paul says, "was expert in all the customs and questions of the Jews." (5) No wonder, therefore, that he was "almost persuaded to be a Christian." (6) He continued his reign, while Festus, Albinus, and Florus, were Governors under the Emperor Nero; but they, as the Jews allege, having treated their nation and people with greater rigour than any of their predecessors, had sown the seeds of that disaffection, which at length burst out into an open revolt against the Roman power: and thus began that war, which terminated, after the most obstinate defence and unparalleled sufferings on the part of the Jews, with the total destruction of their city and temple by Titus, son of Vespasian, then Emperor of Rome; who, as he bears a conspicuous part in the history now under consideration, the notice he demands may reasonably be thought to authorize a

---

(1) Acts xxv. 10.
(2) Acts xxv. xxvi.
(3) Acts xxiv. 24.
(4) Contra Apion, i. 9.
(5) Acts xxvi. 3.
(6) Acts xxvi. 28.

brief delineation of his character, as far as it is connected with the Jewish affairs.

Titus was the first Prince who ascended the Roman throne by hereditary succession: of a warm disposition and active temper of mind, he gave too free a scope, in the earlier period of his life, to the indulgences of both; but if we may regard the flattering testimonies of his historians, he is said in his maturer age to have conciliated the affections, and gained the hearts of his people; to which they have added this encomium, that his private considerations were so greatly sacrificed to the administration and pursuit of public measures, that he was celebrated for the declaration he ever after suited to his actions, of considering that day lost, in which the benefit of his subjects was not, by his exertions, augmented or improved. At the commencement of his reign, "he made it his study," says Tacitus, "to show himself superior "to the fortuitous advantages of his station; "active in the field, and elegant in his manners, "he endeavoured to merit esteem by affability, "and a strict discharge of his duty. He attended "the works, he marched in the ranks, and mixed "with the common soldiers, without impairing "the dignity of his character. (1) "He was by

(1) Privatis utriusque rebus militiæ clarus, majore tum vi famæque agebat certantibus provinciarum et exercitium studiis, atque ipse, ut super fortunam crederetur, decorum se promp-

" nature," says Suetonius, " extremely benevolent, " and treated in particular the whole body of the " people with the greatest kindness. Amidst any " dismal calamity, he not only discovered all the " concern that might be expected from a prince, " but a paternal affection for his people; at length " he was taken off by an untimely death, more to " the loss of mankind, than to himself." (1) It should here be observed, that too great a preponderance in the scale of merit is given to Titus, a failure into which Josephus has fallen, by his indiscriminate approbation of what his dependence and gratitude paid as tributes, due to the protection and patronage which he experienced under this prince. If, however, the circumstances and conduct of his life be impartially considered, with regard to the people and nation he governed, in general; and to the Jews and other tributary powers, in particular; there will appear some grounds for discrediting, in part, what the par-

---

tumque in armis ostendebat, comitate et adloquis officia provocans: ac plerumque in opere, in agmine, gregario militi mixtus, incorrupto ducis honore. Tacit. Hist. v. 1.

(1) Natura autem benevolentissimus. Populum imprimis universum tanta per omnes occasiones comitate tractavit. In his tot adversis ac talibus, non modo principis solicitudinem, sed et parentis affectum unicum præstitit. Inter hæc morte preventus est, majore hominum damno, quam suo.

Suet. in vit. Tit.

Titus died in the Autumn of 834, A. U. C. in the forty-first year of his age, after a reign of two years and two months.

tiality or prejudice of his historians have asserted: indeed, the same tyranny which his predecessors exerted over the vanquished, was not lessened by that generosity of character and sympathy which Josepus so liberally ascribes to him; the same exultation over the fallen, which the Roman satyrist (1) censures, may be applied with peculiar force to him, who carried this spirit so far, as to delight in offering thousands of his captives to the sport and fury of wild beasts, for his own diversion, and for that of others not less barbarous than himself. (2) That he possessed

---

(1) Bellorum exuviæ, truncis affixa trophæis
Lorica, et fractâ de casside buccula pendens,
Et curtum temone jugum, victæque triremis
Aplustre, et summo tristis captivus in arcu,
Humanis majora bonis creduntur.

Juv. Sat. x. l. 133, 137.

(2) This wanton cruelty he is said to have exercised *in honour* of the birth-day of his brother Domitian, who afterwards, when emperor, took every means to show his abhorrence of the Jews, by expelling them the city to the suburbs of Rome, and by levying a tribute (as it is generally supposed) for the service of the temple consecrated to Jupiter Capitolinus, in lieu of that formerly paid to their own. (Vide Suet. in vitâ Dom. c. 11.) He commanded also that no Jew should appear in the streets of Rome without carrying a basket and some hay, as a mark of servility, and of the contempt in which they were held. To this Juvenal alludes in the following lines:—

Nunc sacri fontis nemus et delubra locantur
Judæis: quorum *copīnus fœnumque* supellex.

Sat. iii. 13.

those qualifications and virtues, both as a soldier and a magistrate, which recommended him to the approbation of his subjects, there is every reason to believe; but as to a man endued with disinterested affection for those who equally claimed his protection and humanity, it is impossible to grant any portion of general esteem; at least, not for us, who have been taught that love of our neighbour and of our enemy, which was exemplified in the conduct of Him whom we proudly acknowledge to be the captain of our salvation!

And again,

——— *cophino fœnoque* relicto
Arcanum Judæa tremens mendicat in aurem
Interpres Legum Solymarum. Sat. vi. 544.

CHAP. II.

THE HISTORY AND TOPOGRAPHY OF JERUSALEM AND THE TEMPLE.

HAVING briefly shewn by what concurrence of events the Jews were made tributary to the Romans, and under what circumstances they continued so to the time of Titus, I proceed to give a short description of their famous city and temple, before I relate that fatal destruction which overthrew their civil and religious polity, and reduced the people to a state of abject slavery. This subject will claim additional interest from the reflection that the holy city was a figure or type of that heavenly Jerusalem, so nobly described in the book of Revelation. (1)

The city of Jerusalem, once so holy and revered, the spot consecrated by God for his chosen people, and situated on high above the mountains; the centre of nations (2) and the glory of the earth,

---

(1) Chap. xxi.

Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generations following. Psalm xlviii. 12. 13.

(2) God is my King of old, working salvation in the *midst*

was founded, according to the Jews, by Melchisedeck, whom they unanimously declare to have been Shem, the son of Noah; and this is the commonly received opinion of the learned. He

---

of the earth. — Psalm lxxiv. 12. Thus saith the Lord God; this is Jerusalem: I have set it *in the midst of nations* and countries round about her. — Ezek. v. 5.

Jerome says, that "Jerusalem is not only in the middle of "Palestine, but in the centre of the habitable world." — The Jews, in this respect, were, like the Romans, each looking upon their capital as the centre of what they supposed constituted the whole globe. In toto Imperio Romano, quod et ipsi vocabant. "Imperium orbis terrarum." So Delphi is called, "Orbis um- "bilicus;" that is, the middle of Greece. Queresmius, shewing its position to agree with the words of Ezekiel, and to be that which the Jews regarded as the middle of the known world, says, "Operatus est salutem in medio terræ: a parte enim Ori- "entis cingitur plaga quæ dicitur Asiæ: a partibus Occidentis "ejus quæ appellatur Europa, à Meridie et Austro Libya, et "Africa; et a Septentrionali Scythia, Armenia atque Perside, "et cunctis Ponti Nationibus. In medio igitur gentium posita "est." Elucidatio Terræ Sanctæ. ii. 436.

It shall come to pass in the last days, that the mountain of the Lord's House shall be established in the tops of the mountains, and shall be exalted above the hills. Isaiah ii. 2.

The mountains upon which Jerusalem and the Temple were built were not the highest of those in Palestine, but were, in point of situation, the most eminent, and best adapted to the purposes of a city, of all those immediately surrounding. Reland thus describes the situation of the city: — "Sita fuit hæc "urbs in tractu montano Judææ adeoque loco alto, ita tamen ut "respectu montium quibus circumdatur in loco humili sita "videatur, quandoquidem mons olivifer aliique circumjecti "altiores sunt. Deum propterea dici in sacris literis (Deut. "xxxiii. 12.) habitare inter humeros Benjaminis non in capite."

was the youngest son of Noah; but, on account of his eminent filial piety and virtue, the rights of primogeniture were set aside, and the covenant of promise made, exclusively, through him; and thus the royal and sacerdotal dignities were transferred and appropriated to him and his descendants: he was styled, therefore, the "*King of Righteousness,*" and, from his disposition, as well as from the name of his city, was called also "*King of Salem,*" or "King of *the City of Peace.*" (3)

It was afterwards in the possession of the Jebu-

---

(3) The opinion that Salem of old was Jerusalem, some have derived from the 76th Psalm, where David, speaking of God as being well known and worshipped in Israel, says, "In Salem is "his tabernacle, and his dwelling-place in Zion." The words, "*In Salem,*" in the Hebrew original, signifying "*in peace:*" and that this applies to Jerusalem appears evident from the remaining part of the sentence. — Vide Heb. vii. 1, 2, in particular.

Josephus asserts that the founder of Jerusalem was a Canaanite, who was called in the language of his country, "*The King of Justice;*" and that afterwards the city was denominated Solyma, not as some (Vide Tacit. Hist. v. 2.) supposed from the Solymi mentioned by Homer, but from the Hebrew word signifying *Peace* or *Safety,* and that when David took it, he called it "JEBUS."

Vide Jos. Antiq. 7. iii. 2. and Bell. Jud. 6. iv. 1.

Quodque Melchisedeki urbs Salem (nam plura sunt loca ejusdem nominis) sit Jerushalem, plusquam probabile, propter hujus commodiorem situm haud ita procul a mari salso, ubi a regibus pugnatum est; adeo ut ipse, quamvis senex, inde tamen in Abrahami occursum facillime prodire potuerit.

Hyde in notis ad itinera mundi Peritsol.

sites, from whom it was called Jebus; (1) and by them it was principally held during an interval of more than four succeeding centuries, when it was taken by Joshua, who permitted the Jebusites to dwell there, in common with the Israelites. (2)

This permission continued in force for the space of four other centuries, when the city was besieged by David, who, after some resistance, took Mount Sion, and expelled the Jebusites. David rebuilt and adorned the city, erected a palace, and other buildings of considerable extent, on the heights of Sion, and, removing from Hebron, made Jerusalem the seat of religion, and the capital of his kingdom. (3) Quaresmius supposes that from this time it took the name of *Jebusalem*, (*Jabus-Salem*) which, for the better harmony of speech, was converted to *Jerusalem*. (4) This name, however, is of older date, and may be derived from a more ancient and probable origin. Lightfoot (5) quotes a learned Rabbi, who says, "the name of that place is "*Jehovah-Jireh*. Abraham. called it *Jireh*, and

---

(1) 1 Chron. xi. 4.

(2) Josh. xv. 63, and Jud. i. 21.

(3) 2 Sam. v. 9. 1 Chron. xi. 5.

(4) Postea eam esse Jebus dictam, ac deinde ex illis duobus vocabulis in unam demigrantibus appellatam esse Jebusalem, sed melioris soni gratia, *b* in *r* mutato, Jerusalem nominatam, quæ denominatio frequentissima sit insacris et profanis litteris, et eamdem etiam in præsentia, post multam mutationem retinere.
Euclid. Terræ Sanctæ, ii. 27.

(5) Lightfoot's Works, vol. ii. p. 20.

Shem called it *Salem:*" Hence the compound *Jireh-salem,* or *Jerusalem;* a name familiar to every reader of Sacred and Profane History, though to the Oriental scholar it is better known by the simple appellation of *El Kads,* "The Holy."(1)

David having acted contrary to the prohibitions of the Mosaic law, in numbering the people of Israel without a special order for that purpose from the Prophet or the Priest of God, and without either paying the ransom money, or offering the sacrifices prescribed upon such occasions, brought upon him the anger of God, manifested in a grievous plague upon his people. Distressed at the calamitous effects of this severe visitation, and perceiving the impiety of his conduct, he testified his sorrow and

---

(1 Herodotus mentions a city of Palestine, under the name of KADUTIS, not much less than Sardis, when no other city than Jerusalem in those parts could be compared with Sardis. Απο γαρ Φοινικης μεχρι ουρων των ΚΑΔΥΤΙΟΣ πολιος, ἡ εςι Συριων των Παλαιςινων καλεομενων· ἀπο δε Καδυτιος, εσσης πολιος (ὡς ἐμοι δοκεει) Σαρδιων ου πολλω ελασσονος. Thalia.

And in Euterpe, this historian alludes to the engagement with Josiah in the vale of Megiddo. Compare 2 Kings. xxiii. 29. &c. with these words in Herodotus — Συροισι πεζη ὁ Νεκως συμβαλων εν Μαγδολῳ ενικησε. μετα δε την μαχην Καδυτιν πολιν της Συριης εσσαν μεγαλην ειλε.

The difference between Καδυτις, קדוש, or قدس, the name by which it is still called in the East, will not be objected by those who know that it was usual with the Syrians and Greeks to change ש into ת, σ into τ. See Lightfoot.

Dr. G. Sharpe's Sermon on the Rise and Fall of Jerusalem.

repentance by building an altar to his God; and thus "the Lord was entreated for the land, and "the plague was stayed from Israel." It was on this spot that the Temple of God was built, not by David, who had engaged in war, and dealt in blood, but by his son Solomon, a man of promised rest, a King whose reign was that of peace, who, "in the "second day of the second month, in the fourth "year of his reign, began to build the House of the "Lord in Jerusalem, in mount Moriah, where the "Lord had appeared unto David his father, in the "place that David had prepared, in the threshing-"floor of Oram (Araunah) the Jebusite," (1) and where Abraham had before offered up his son Isaac as a sacrifice. It was at this time, and in this place, that a temple, perfect in execution and design, was erected, which, together with sumptuous palaces, and numerous and stately public buildings, conspired to render Jerusalem the astonishment of the whole world.

Its topography, as it existed at the time of our Saviour's appearance, is necessarily rendered at this distant period, and for the want of fuller and more precise documents in its history, very confused. D'Anville, indeed, whose scientific knowledge pre-eminently qualified him for such an undertaking, is the only one who appears to have succeeded in assigning the position and extent of

(1) 2 Sam. xxiv. 22 — 25. 1 Chro. xxi. 18 — 30.

ancient Jerusalem from an accurate and close investigation of the local circumstances and situation of that still existing, taking the map of Deshayes as that on which implicit reliance might be placed. Villalpandus, Brocardus, and Vitriarcus, among the early, and many more among the later topographers, appear to differ much with themselves and with Josephus. Of these, some place Mount Sion to the north, and Acra to the south; others, and those by far the greater number, place Sion in a southern direction; Moriah to the east, Bezetha to the west, and Acra more from the north. This latter disposition of the respective situations of these mountains is supported by Reland (1) against the

---

(1) Sunt qui Sionem ad Boream, Acram ad Austrum, locent. Nobis placent contraria, qui Sionem situm esse in Australi parte urbis Hierosolymitanæ ex Josepho colligimus (Bell. Jud. 5. iv. 1.) ubi muros tres describit quibus urbs cingebatur.

That Sion was the mountain on which the citadel of David was situated, and that it was *south* of Acra, may be inferred, from the circumstance that the authors of the books of Kings and Chronicles tell us, that the sepulchres of this and many other kings were in the city of David (Acts ii. 29.) Now, no royal sepulchres were discovered till lately but those on the northern side of Jerusalem; hence mistakes have arisen by supposing these to be the same as those alluded to by the writers of the Old Testament, in consequence of which Sion has been placed on the north of Acra: but within late years a royal sepulchre has been discovered on the mountain SOUTH of Acra, bearing, in two instances, these words of an inscription, THC ΑΓΙΑC CIWN; which at once marks the site of Sion and the City of David. Vide Clarke's Travels, vol. ii. p. 252.

arguments advanced by Lightfoot and other writers maintaining opposite opinions. D'Anville, however, thus seems to decide the question: speaking of Mount Sion, he says, "Its most remarkable "declivity looks towards the south and west, being "formed by a deep ravine, which in Scripture is "denominated Ge-Ben-Hinnom, or the Valley of "the Children of Hinnom. This valley, running "from west to east, meets, at the extremity of "Mount Sion, the Valley of Kedron, which ex-"tends from north to south. These local circum-"stances, which are determined by nature herself, "are not liable to those changes which time and "the fury of men may have made in the city of "Jerusalem. It is these that ascertain the limits "of the city in that part which Sion occupied. It "is this part that advances farthest towards the "south; and you are not only fixed in such a "manner that you cannot take in a greater space "on that side, but the utmost breadth to which "the site of Jerusalem can possibly extend, is de-"termined on the one hand, by the declivity of "Sion, which faces the west, and on the other by "its opposite extremity, towards Cedron and the "East." (1)

Josephus, it appears, either did, or intended to write a fuller description of Jerusalem than that which he left in the History of the Jewish wars. (2)

---

(1) Dissertation on the extent of ancient Jerusalem.

(2) Bell. Jud. 5. v. 8.

This intention, it is probable, he never realized; or if he did, the writings are now altogether lost: it remains, therefore, only for us to draw such an outline as his extant works seem to authorize; and keeping D'Anville's plan in view, it will be found that a great similarity exists between the disposition of the parts adopted by the one, with the description given by the other. (1)

Jerusalem (2), on the north, was bounded by a plain, from the right of which flowed a stream, in a direction to the Mount Olives, forming the river, or rather the brook Cedron; a torrent, caused only by the rains descending from the surrounding mountains. (3) On the east it was bounded by the Vale of Jehoshaphat, so called from the sepulchre of that king standing nearly in its centre. (4) This valley was formed by the

---

(1) Châteaubriand remarks, that "the traditions concerning "the places are not so apt to be distorted as those relative to "facts, because the face of the earth is not so liable to change "as that of society; this is judiciously remarked by D'Anville, "who with wonderful sagacity discovers, in the modern city, "the whole plan of ancient Jerusalem."

Travels into Palestine, &c.

(2) See the plan of the city opposite the title page.

(3) Torrens hic est vero nomine quam æstivo tempore flumen esse desinat et vallis nomen habeat, adeoque sicco pede transeatur. Relandi Pal. Illust. ii. 294.

(4) Called also the Valley Cedron, from the river flowing through it. "The Valley of the Mountains," from being every where surrounded by them. "The Valley of Siloa," from a village in it of that name. "The Valley of Benediction,"

mountains of Jerusalem on the one side, and the Mount of Olives on the other. (1) On the south it was bounded by the Valley of the *sons of Hinnom*, or Tophet, a name derived from the *drum* which the worshippers of Moloch beat in this place during their sacrifices. (2)

---

because there Jehoshaphat and his people blessed the Lord Vide Joel, iii. 1, 2, 3.

(1) The Mount of Olives, or Mount of Unction, has three distinct summits, the middle of which is the highest; and "so "commanding is the view of Jerusalem afforded here (says "Clarke), that the eye roams over all the streets and around "the walls, as if in the survey of a plan or model of the city." They are thus described as having been polluted by Heathen abominations—"And the *high places* that were before Jeru- "salem, which were on the right hand of the Mount of Corrup- "tion (i. e. Mount of Olives) which Solomon the King of Israel "had builded for ASHTORETH, the abomination of the Sido- "nians; and for CHEMOSH, the abomination of the Moabites; "and for MILCOM, the abomination of the children of Ammon, "did the King defile." 2 Kings, xxiii. 13. (See Travels, vol. 2. p. 578.) It is situated from Jerusalem at the distance of a Sabbath-day's journey, or 2,000 cubits (Acts i, 12), and is remarkable for being the place so much resorted to by our Saviour and his Disciples, from whence he foretold the destruction of the city; but more particularly from the circumstance, that the loftiest summit was the scene of his ascension.

(2) Jer. vii. 31. Beausobre says, that "in our Saviour's "time, the Jews flung the rubbish of the city and the bones of "the sacrifices into this place, and kept there a continual fire to "consume them. This they reckoned as an emblem of Hell, and "therefore gave it the name of Gehenna." — Quaresmius thus describes it:—"In suburbis sanctæ civitatis et parte ejus Orien- "tali, vergente tamen ad Austrum, in extrema ac propinquiori "parte vallis Raphidim, sub monte offensionis ad meridiam "frontis Siloe est vallis illa Gehennon dicta; in qua antiquitas

On the West it was bounded by a valley formed on the one side by the precipices of the city, and on the other by Gihon, and the surrounding mountains. Nearly opposite to the south-west corner of the city, was the fountain Siloam or Gihon: that these were considered as one and the same, may be deduced from that passage in the book of Kings, where David commands his son to be brought down to *Gihon*, or, as it is rendered in the Chaldaic version, to *Siloam;* from which it has been concluded, that these two names were appropriated to the same fountain (1): besides this, there seems to have been a pool also of the same name within the city; probably that now found at the foot on the southern side of Moriah: this, it appears, was, by Hezekiah, connected with the

---

" lucus erat, in quo turpissimis crudelissimisque sceleribus et " idolatriis fuit Deus optimus maximus offensus."

Euclid. Terræ Sanctæ, ii. p. 274.

(1) In Mintert's Lexicon of the New Testament, this explanation is given: " Nomen fontis, qui et Gihon vocabitur; " 1 Reg. i. 33. dicitur, Deducite Solomonem ad *Gihon* et de- " duxerunt eum ad *Siloam*. Unde Kimchius: Gihon est " Siloam, et vocatur duplici nomine." In voce Σιλωαμ.

Villalpandus and Brocardus both conceive the fountain of Gihon and that of Siloam to be the same, particularly as the Fountain Gate was on the western side of the city. See also Lightfoot. In Isaiah, viii. 6, it is said, " Forasmuch as this " people refuseth the waters of Shiloah, which flow softly," &c. Upon which Rabbi Solomon Isacides remarks, " that it is a " Fountain, and its name is Gihon." Vide Celarius Geo. Antiq. lib. iii. ch. 13. According to Maundrel, it is 160 paces long, and 67 broad, walled round.

fountain, from which circumstance it is not unlikely that the same name was given to both. (1)

Opposite to the center of the Western side of the city, Calvary is supposed to have been situated; rendered memorable from having been the scene of our Saviour's death and sufferings; this, also, is thought to have been separated from the city, by the "Place of a Skull," called Golgotha by the Evangelists. (2)

---

(1) 2 Chron. xxxii. 30.

(2) Mark, xv. 22. — John, xix. 17.

It has been generally supposed, that Calvary originally was a mountain, although there be no evidence in favour of such an opinion, more than what the name seems to import: CRANIUM or CALVARY, signifying a HEAD or SKULL, which, by some, it has been conceived outwardly to represent.—"Golgotham, collem "exiguum, a formâ Cranii humani dictum." (Reland.) "If "there had been originally any hill or rock (observes Dr. "Clarke) wherein the real Sepulchre of Joseph of Arimathea "was hewn for its Jewish possessor, is it likely, or was it possible, that every trace of it should have been swept away? "Can there be any reason assigned for supposing that Helena "would have destroyed, what every Christian must have been "so anxious to preserve? That in the construction of a church "to commemorate the existence of the tomb, she would have "levelled and cut away, not only the Sepulchre itself, but "also the whole of Mount Calvary?" Hence he concludes, that it was called Calvary from being a public cemetery, or, as being the receptacle of the heads of malefactors.

"In ancient times," says Deshayes, "Mount Calvary was "without the city; it was the place where criminals, sentenced "to suffer death, were executed; and that all the people might "attend on these occasions, there was a large vacant space be-"tween the *eminence* and the wall of the city. The rest of the "*hill* was surrounded by gardens."

The city itself was, in compass, about thirty-three Jewish stadia(1), and was built upon two mountains, so near to each other, as only to be divided by a small but deep valley. Of these, Mount Zion, to the south, was that on which the upper city was built, and was considerably the highest; the other, Mount Acra, to the north, contained the lower city, so called in contradistinction to the upper market-place, or citadel, and resembled in shape the moon when it is gibbous or horned. (2)

---

(1) Bell. Jud. 5. iv. 3.—which, says Reland, "mea quidem "sententia, de totâ urbe intelligenda sunt." He also allots 400 cubits to a stadium, and, consequently, 13,200 for the circumference of the city.

(2) Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the North, the city of the great King. Psalm xlviii. 2.

Upon this passage Lightfoot has principally grounded his opinion for placing Sion to the north, and Acra to the south of Jerusalem; in this he is strengthened by the reading of our common version.—"On the north side lieth the city of the great "King"—supposing this rightly translated, it can refer only to that northern part on which the Temple was built on Mount Moriah, which, from its junction with Sion, was considered as one and the same with it. (See Psalm lxxviii. 69, 70.) This seems confirmed, not only by what has already been advanced upon the local position of the several mountains of Jerusalem, but by the authority of Ezekiel (xl. 2.) who speaks of Sion as on the *southern* side of the city. The passage in question may, however, be thus rendered, "Mount Zion, (that City of the "Great King) on its northern sides is beautiful for situation, "the joy of the whole earth."

Just above Mount Zion, on the north-east corner, and opposite to the Mount of Olives, was a third hill, distinguished by the name of MORIAH. (1) It was here that the famous Temple of Solomon was erected. (2) This Mount was afterwards, by the

---

(1) Moriah derived its name, according to some authors, from *Marar*, signifying, "*was sour*;" or, from *Mor*, signifying, *Myrrh*; because it is said originally to have abounded in that gum, as well as in cinnamon and aloes; or because it was to be the only place for offering incense. Others derive it from *Jara*, which signifies *fear*; because Abraham here went to sacrifice his son *in fear* and *reverence* to God; and as it was the spot in which God was pleased to be worshipped *in fear*.

(2) Moriah was so connected as to have become a part of Mount Sion, which verifies the words of the Psalmist—"And "chose the tribe of Judah, even the Hill of Sion which he "loved and there he built his Temple on high, and laid the "foundations of it like the ground which he hath made con- "tinually." lxxviii. 68, 69, common version.

In the midst of a rocky and barren country, the walls of Jerusalem enclosed the two mountains of Sion and Acra within an oval figure of about three English miles. Towards the south, the upper town and fortress of David were erected on the lofty ascent of Mount Sion: on the north side the buildings of the lower town covered with the spacious summit of Mount Acra, and a part of the hill distinguished by the name of Moriah, and levelled by human industry, was crowned with the stately Temple of the Jewish Nation.

Gibbon's D. and F. of the Roman Empire, vol. iv. 33.

Maundrel speaking of the site of the Temple, says, "A fitter "space for an august building could not be found in the world "than this area. It lies upon the top of Mount Moriah, over "against Mount Olivet; the valley of Jehoshaphat lying be- "tween both mountains. It was, as far as I can compute by "walking round it without, 570 of my paces in length and 370 "in breadth: and one may still discern marks of the great la-

labour and industry of the Asmoneans, joined to Sion by filling up the intermediate valley; thus forming a direct communication between the city and the temple.(1) A fourth hill, on the north of Moriah, was, in process of time, enclosed; and there the Jews, abounding in numbers, erected dwellings, and various other buildings; calling it BEZETHA, or the New Town. These on the outside were surrounded by deep valleys, which, together with the precipices, rendered the place inaccessible to an enemy. To give an idea of its strength, the words of Tacitus may here be quoted, who says, that "its natural strength was increased "by redoubts and bulwarks, which, even on the "level ground, would have made it secure from "any inroad: two hills, which rose to a prodigious "height, were enclosed by walls constructed with "skill, in some places projecting forwards, in "others retiring inwardly, with the angles so "formed, that the besiegers were always liable to "be annoyed in flank. The extremities of the "rock were sharp, abrupt, and craggy. In con-"venient places near the summit, towers were "raised sixty feet high, and others, on the declivity

---

"bour it cost to cut away the hard rock, and to level such a "spacious area upon so strong a mountain."

Travels to Jerusalem, Apr. 8, 1697.

The buildings of the Temple occupied a space of 500 cubits square. Vide Ezek. xlii. 16, 20.

(1) This valley, which divided the upper from the lower city, is called by Josephus, Tyropæon; and was thus filled up by reducing the elevation of Acra. Vide Bell. Jud. 5. iv. 1.

" of the sides, rose no less than one hundred and " twenty feet. These works presented a spectacle " altogether astonishing: to the distant eye they " seemed of equal elevation." (1)

It was after this manner that three walls were built entirely surrounding the city; that, " round " Mount Sion began upon the north, at the Tower " Hippicus (2) [1], and extended as far as Xystus; " where it joined the western cloister of the Tem- " ple. But if we proceed in a westerly direction, " beginning at Hippicus [1], it extended through " a place called Bethso, to the gate of the Es- " sens [11]; then southward by the Fountain of " Siloam, where it struck off eastward towards " Solomon's Pool [21], and thence by Ophlas, to " the eastern cloister of the Temple. The next " wall began a little way above the Gate of the " Valley [2], and only encompassed the northern " quarter of the city, going nearly in a straight " line from thence to the tower Antonia [15]. " The last wall began at the tower Hippicus [1], " and ran in a northern direction to the tower " Psephinus [12]; thence it extended to the mo-

(1) Sed Urbem arduam situ opera molesque firmaverant, quis vel plana satis munierentur. Nam duos colles immensum editos claudebant muri per artem obliqui, aut introrsus sinuati: ut latera oppugnantium, ad ictus patescerent, in sexaginta pedes; inter devexa, in centenos vicenosque attolebantur: mira specie, ac procul intuentibus pares. Tacit. Hist. v. ii.

(2) The small figures not inclosed in parenthesis, in this and the next following page, refer to those corresponding in the plan of the city, facing the title page.

"numents of Helena (1)[16], and ran farther to a "great length; then passing by the sepulchres of "the Kings [19], it bent at the tower of the cor- "ner [17], till it joined the old wall of the valley "of Cedron."(2)

These walls were all fortified by the square towers to which we have before alluded; these were situated only so far asunder, as to be protected one by the other, and, consequently, within reach of missile weapons. Nature, it seems, had almost secured the place on all sides; and, strengthened as it was by works of art, it appeared altogether impregnable. In addition to these regular fortifications, there were towers also within the city, of incredible magnitude and strength: of these, Phasælus ranks among the first; being a square of forty cubits, and ninety in height; built by Herod, and named after his brother. Psephinus was Octagonal, situated towards the north-east point of the city, seventy cubits in height; from whence a view was gained of so extensive a range, that, at sunrising, the nearer parts of Arabia, and the remote confines of Judea, were discernible. (3) Hippicus, so named from the friend of Herod, was a square

(1) This Helena was Queen of Adiabene, who had a palace in Jerusalem; and who, by her benevolence and charity, was held in general estimation by the Jews.—Eusebius mentions, that an illustrious sepulchral monument, consecrated to her, was standing in his time in the suburbs of Jerusalem. Eccl. Hist. lib. ii. ch. 12.—We shall afterwards see that Pausanias makes an allusion to the same.

(2) Bell. Jud. 5. iv. 2.

(3) Bell. Jud. 5. iv. 3.

of twenty-five cubits, and eighty in height. These were the towers, some of which were suffered to remain after the destruction of the city by Titus, as monuments to perpetuate the memory of that conqueror, who distinguished himself by subduing a nation and people, whose ingenuity had contrived, and whose industry had reared, such stupendous bulwarks as these; at the same time answering a more important end, by serving, for many years, not only to mark the site of this holy city, but to call to the remembrance of after ages, that annihilation and ruin which, by the permission of the Almighty, was brought upon the greatest and most glorious city of the world, by the obstinacy, disobedience, and impenitence of its inhabitants.

From the time that David established himself in Jerusalem, the city was laid open to every one of the House of Israel, without reserve; and even circumcised strangers were occasionally allowed to dwell there, living during the term of their abode, without expense, upon the hospitality of its inhabitants. (1) The Temple, as well as the city, stood

---

(1) Of this custom we find an instance recorded by St. Matthew (xxvi. 18.) "Go into the city to such a man, and say unto him, the Master saith, My time is at hand, I will keep the Passover at thy house with my Disciples." See also Matt. x. 11.

The inhabitants of Jerusalem did not let out their houses at a price to those that came to the feasts, but granted them gratis. — Lightfoot.

within the boundaries of two tribes; being partly situated in that of Judah, and partly in that of Benjamin. (1) Of all contagions, the Jews feared that of personal pollution the most, and avoided with the utmost caution, the least tendency either to touch or approach any unhallowed or unclean thing. The bodies of the dead were never deposited within their walls, unless, indeed, we except those of the House of David, and perhaps one or two others of exalted sanctity and fame; yet these repositories, from being regarded as unholy, were whitened and adorned from time to time, to warn the unwary to avoid approaching, and being contaminated by their baneful influence. (2) But of all the objects

---

It was the custom at Jerusalem for the inhabitants to give the free use of their rooms and furniture to the strangers at the Passover, without pay or advantage, except of the skins of the lambs sacrificed. Le Clerc.

(1) It was in consequence of this, that the Jews explain "Benjamin shall ravin as a wolf: in the morning he shall devour "the prey, and at night he shall divide the spoil." (Gen. xlix. 27.) to signify that the altar at which the sacrifices were slain belonged to Benjamin: or, that the Priests in the morning should sacrifice the victims, and in the evening divide those things which were collected from the people.

(2) He that toucheth the dead body of any man shall be unclean seven days, and whosoever toucheth one that is slain with the sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. — Numb. xix. 11. 16.

Woe unto you Scribes and Pharisees, Hypocrites, for ye are like unto whited sepulchres, which indeed appear beautiful without, but within are full of dead men's bones and all uncleanness. — Matt. xxiii. 27.

of admiration and reverence of which Jerusalem could boast, none could equal that which from its foundation was regarded as the true source of all its holiness and glory — The Temple erected by Solomon at the command of God! This, however, had been completely destroyed by Nebuchadnezzar 588 years before Christ; afterwards the Jews being led into captivity, Jerusalem for many years assumed no other appearance than that of desolation and ruin; while nothing but its ashes served to mark the place of its former magnificence. In this state it continued till 535 years before Christ; when Cyrus, having taken Babylon, freed the Jews from bondage and restored them to their inheritance; giving them, at the same time, a decree (1)

"They do not carry the bones of a dead body through it: "(the city) they do not let out houses in it, nor do they allow "sepulchres, except those of the House of David and that of "Huldah the Prophetess, which were there from the days of "the former Prophets — nor do they suffer a dunghill in it on "account of creeping things, nor are scaffolds brought out and "placed against the walls, for fear of defilement."

Maimonides quoted by Lightfoot.

(1) There is no question, says Rollin, in his History of Cyrus, but this Edict was obtained by the care and solicitation of Daniel, who was in great credit and authority at Court. That he might the more effectually induce the King to grant him this request, he showed him undoubtedly the prophecies of Isaiah, wherein above two hundred years before his birth, he was marked out by name as a Prince appointed by God to be a Conqueror, and to reduce a multitude of nations under his dominion; and at the same time to be a deliverer of the captive Jews, by ordering their Temple to be re-built, and Jerusalem and Judea to be repossessed by their ancient inhabitants (xliv. 28).

for rebuilding their City and Temple; which after a lapse of seventy years, was finally completed under Zerubbabel, when all the vessels were restored, which Nebuchadnezzar had brought from Jerusalem, and placed in the Temple of his God Baal. (1) This Temple remained till within sixteen years of the birth of Christ, when Herod thoroughly repaired, rather than actually rebuilt it. It is this building with which we are more immediately concerned, as it was the scene in which our Saviour more particularly displayed himself. It was here that the shouts and acclamations of the people followed him; proclaiming him the Messiah, the Son of David. It was here, that he performed the great miracle of openly driving out those, who regardless of its holiness, made it the place of merchandise and traffic. Here, he publicly delivered the great precepts of that Gospel, which brought life and immortality into the world; and here, too, he declared to his Disciples, glorious as that building appeared, and wonderful as it was in construction, there should not be left one stone

---

I think it may not be improper in this place to insert that Edict at length which is certainly the most glorious circumstance in the life of Cyrus, and for which it may be presumed that God had endowed him with many heroic virtues, and blessed him with such an interrupted series of victories and successes. —See Ezra i. 1—8.

(1) I will punish Bell in Babylon, and I will bring forth that which he hath swallowed.—Jer. li. 52.

standing upon another which would not shortly be thrown down. (1)

The second and third Temples(2) were not endowed with that glory, which had been possessed by the first; as they were deficient in those five material things which constituted its greatest sanc-

---

(1) The city and Temple were both utterly destroyed, as it will afterwards appear, A. D. 70, which was within forty years of the Crucifixion. Hence the fulfilment of our Saviour's words, "VERILY I SAY UNTO YOU, ALL THESE THINGS SHALL "COME UPON THIS GENERATION."—Matt. xxiii. 36.—"VERILY "I SAY UNTO YOU, THAT THIS GENERATION SHALL NOT PASS, "TILL ALL THESE THINGS BE DONE."—Mark, xiii. 30.—Matt. xxiv. 34. And that it did not, is evident, from the circumstance of St. John's outliving the Destruction, who was one of the party present to whom these words were addressed.

Certe multi eorum qui tum vivebant, imo qui at virilem ætatem jam pervenerunt, potuerunt non excidium tantum Hierosolymorum, sed et multa ei excidio posteriora conspicere quod vel unius Johannis exemplo manifestum est.—Grotius in Matt. xxiv.

(2) First, Solomon's—Second, Zerubbabel's—Third, Herod's.

How great was the glory of the first Temple may be conceived, when, at its dedication, "Solomon having made an end of praying, fire came down from Heaven and consumed the burnt offering and sacrifice, and the glory of the Lord filled the house." (2 Chron. vii. 1.) But great as it was in this, and in many other respects, it fell infinitely short of that of the last Temple, when "THE KING OF GLORY" entered it, attended by the acclamations, the Hosannahs of the people.

The Jews, however, only acknowledge *two*—Solomon's and Zerubbabel's—considering that of Herod merely a renovation of the latter. Solomon's Temple continued 410 years before it

tity (1); yet all these were abundantly supplied, when "the desire of all nations," the Lord whom they sought, came to it, and Jesus Christ, the true Shechinah of the divine Majesty, honoured it with his presence; in this respect, the glory of the latter, far exceeded that of the former House. (2) This Temple, as was just mentioned, was re-built by Herod, with a view not only to conciliate the

---

was destroyed by the Babylonians, Zerubbabel's 420 before its destruction by the Romans.

(1) The Ark of the Covenant with the Mercy Seat — the Holy Fire — the Urim and Thummim — the Holy Anointing Oil — the Shechinah or Holy Spirit.

(2) When the Jewish People, after their return from the Babylonish Captivity, laid the foundation of the New House, "Many of the Priests, the Levites, and the Chief of the "Fathers who were ancient men, wept with a loud voice," (Ezra, iii. 12.) for there was a very considerable difference and disparity between this and the former one, as appears from the following passages of the prophet Haggai:—"Who is left "among you that saw this House in its first glory? and how "do you see it now?—Is it not in your eyes, in comparison of "it, as nothing? Yet now be strong, O Zerubbabel! saith the "Lord of Hosts: I will shake all nations, and the Desire of all "Nations shall come, and I will fill this House with glory, "saith the Lord of Hosts. The glory of this latter House "shall be greater than that of the former, saith the Lord of "Hosts."—(ii. 3.) The same appears from the promise God gave them by the prophet Malachi, in order to comfort them on this occasion; that he would exalt the glory of the latter, above that of the former House, by the presence of the Messiah: "Behold, I will send my Messenger, and he shall "prepare the way before me, and the Lord whom ye seek "shall suddenly come to his Temple; even the Messenger of "the Covenant whom ye delight in; behold! He shall come, "saith the Lord of Hosts." (iii. 1.)

affections of the Jews, but also to erect a monument of lasting honour to his name; and from building afterwards a palace on Mount Zion, it appears probable, that his ambition led him to aspire, in some measure, to the glory and popularity of Solomon; by imitating him in erecting the same species of magnificent structures.

The Temple was begun by him, just forty-six years before the first Passover of Christ's personal ministry. (1) There were not less than 163,300 workmen employed in building it; its height was eighty-two yards, and that of the courts around it forty-one: the fronts on the east and south sides, were sustained by ramparts of square stone of vast

---

(1) Forty and six years was this Temple in building. — John ii. 20. — Not the Temple alone, but all the cloisters and enclosures surrounding it. The Temple itself occupied the Priests a year and six months in building. (Antiq. 15. xi. 6.) Josephus informs us, that Herod began the Temple in the 18th year of his reign (Antiq. 15. xiv. 2.) and that he died in the 37th, after he was declared KING by the Romans (Antiq. 17. viii. 1.) From his beginning to build to the time of his death was, therefore, nineteen years: and from his death to the 30th year of Christ, when he entered into his public ministry, leaves twenty-seven, which added to the former nineteen, makes forty-six years exactly. In another place Josephus tells us (Bell. Jud: 1. xxxiii. 8.) that Herod began the Temple in the 15th year of his reign, and that he reigned thirty-four years from the time of his conquest over Antigonus: so that the 15th of his thirty-four years reign, from Antigonus, corresponds with the 18th year of his thirty-seven years reign, from the time of his being declared King by the Romans.

Vide Bp. Kidder's Demonstration of the Messiah, Part. ii. p. 125.

bulk; that on the south was built up from the valley below, to an altitude of three hundred cubits; this, with the height of the edifice, amounted to four hundred, which, in addition to sixty for the height of the loftiest Tower, amounts altogether to four hundred and sixty cubits, or eight hundred and five feet.(1) "The height was so great," says Josephus, "that if any one looked "down from the top of the cloister into the valley "beneath he would become giddy; at the same "time it would be impossible for the eye to reach "to such an immense depth: and this was the "most prodigious work that ever man heard of. (2) "The whole was built of white marble, and so "exquisitely joined, that it appeared one uniform

---

(1) The Temple was four furlongs in circuit, or a square of one furlong on each side. In its front were large and lofty galleries supported by rows of massy pillars. It was 100 cubits in height. The pillars were 162 in number, each 27 feet high, and in thickness as much as three men could embrace. The stones made use of for this building were 25 cubits long, 8 in height, and 12 in width. Their great dimensions and solidity make the prophecy of our Saviour the more extraordinary. Vide Mark iii. 1. Calmet, vol. iii. p. 16.

According to the Hebrew maxim, the cubit by which the Temple buildings were measured, was 6 hands breadth; this, says Lightfoot, is just 18 inches, or half a yard; and upon this computation the area of the Temple was that of 250 yards square.

(2) Antiq. 15, xi. 3 and 5.

" rock. (1) All the materials of this stupendous " fabric were finished and adapted to their several " ends, before they were brought to Jerusalem; " the stones wrought in the quarries, and the " cedars in Lebanon; so that there was no noise " heard in the rearing of it." (2) It is also re- " ported," continues the Historian, " that during " the time the Temple was building, it did not rain " by day, but the showers fell by night, so that the " work was not impeded." (3) It was built upon an area of nearly 800 feet square, divided into different courts; the whole surrounded by cloisters and buildings appropriated to the purposes of worship, and to the service of the Priests. The Temple itself was situated in the center, and was divided into three parts; the Porch, the Sanctuary, and the Holy of Holies. In the porch, were suspended the presents of neighbouring kingdoms,

---

(1) See the description of Solomon's Temple, Antiq. 8. iii. 2, which in fact was the model by which this of Herod's was built.

(2) Compare Jos. Antiq. 15, xi. 14, and Bell. Jud. 5, v. 6 and 6, xii. 1. and the house when it was in building, was built of stone made ready before it was brought thither; so that there was no hammer, nor axe, nor any tool of iron heard in the house while it was in building. 1 Kings, vi. 7. The reason for this is perhaps best explained by Exod. xx. 25. " And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it (the Temple), thou hast polluted it."

(3) Antiq. 15, xi. 7. Where he adds also, that this testimony was delivered down to his time, by father to son in suecession.

and royal gifts. (1) The Sanctuary contained the Altar of Incense, the golden Candlestick, the Shew-bread and other sacred deposits. The Holy of Holies, looked upon as the residence of the Deity, was entered by none but the High Priest; and he only on one day in the year, the great day of expiation. (2) Before the Babylonish captivity it had contained the Ark of the Covenant; but in the second Temple, it was altogether empty.

The splendor and magnificence of the whole were as great as human means could devise or achieve; and the immense buildings just mentioned, which were added by Herod, were as rich and beautiful as they were astonishing. Its external appearance was most striking, and nothing seemed wanting to surprise the eye, or elevate the mind. "Its front," says Josephus, "was entirely "covered with sheets of gold which, at the first

---

(1) The external glory of this latter Temple, consisted not only in the opulence and magnificence of the building, but in the rich gifts (αναθηματα) with which it was adorned, and which excited the admiration of those that beheld them. (Luke xxi. v.) The hanging up of those consecrated gifts was common in most of the ancient Temples; as we find it particularly was in the temple of Jerusalem; where, among the rest, was a golden table given by Pompey, and several golden vines of exquisite workmanship, and of an immense size; with clusters, says Josephus, (ανδρομεκεις) as tall as a man.

Jennings's Jewish Antiq. p. 269.

(2) But into the second went the High Priest alone once (one day) every year. Heb. ix. 7. See also Exod. xxx. 10, and Levit. xvi. 2, 15, 34.

"rising of the sun, reflected so great a lustre, "that it compelled those who looked at it, to "turn away their eyes, as they would from the "sun itself. It appeared to strangers at a dis- "tance, like a mountain covered with snow; for "excepting where it was gilt, it was of one con- "tinued and unrivalled whiteness." (1) Of its stones some were forty-five cubits in length, five in height, and six in breadth, and even in greater proportions. (2).

Such was the sanctity and magnificence of this Temple of Jerusalem; a building reared with so much labour, and at the expense of so much time and treasure, that the remembrance of its hasty annihilation cannot fail to make us lament that the

---

(1) Bell. Jud. 5, v. 6.

The silver is mine and the gold is mine, saith the Lord of Hosts. Haggai ii. 9.

Immensæ opulentiæ Templum. Tacit. Hist. v. 1.

(2) Bell. Jud. 5, v. 6.

And as some spake of the Temple, one of his disciples said unto him, Master, see what manner of stones and what buildings are here? Mark iii. 1.

Ædificatum autem est templum ex lapidibus candidis et firmis; et singulorum magnitudo erat in longum, ad cubitos circiter *quinque et viginti*, in altitudinem *octo*, in latitudinem vero circiter *duodecim*. Antiq. 15, xi. 3.

Maundrel mentions having seen in a wall encompassing the Temple of Balbec, one stone of 21 yards; and two others each 20 yards long, 4 deep, and as many broad.

Travels, p. 138, Ed. 1749.

infatuation of that perverse people had not subsided in time to have foreseen "the things that belonged to their peace, before they were hidden from their eyes," both as it regarded the preservation of this most holy edifice, and more, as it related to the essential happiness and safety of that highly favoured nation.

CHAP. III.

EVENTS FORETOLD BY CHRIST, AS SYMPTOMATIC OF THE APPROACHING RUIN OF THE JEWISH POLITY.

HAVING brought the incidents of the Jewish History to the period of the revolt from the Romans, and the commencement of the war; let us briefly consider those predictions of our Saviour, which refer to events anterior to the destruction of the city, and which were as minutely fulfilled, as those bearing an immediate relation to it.

1. The first sign of this fatal overthrow was thus foretold: — "When ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet; for nation shall rise against nation, and kingdom against kingdom." (1) "Now," says Josephus, "about the third year after our

(1) Matt. xxiv. 6. 7.
Sane præbuerunt Judæi speciem motûs, ortâ seditione, &c. Tacit. Ann. xii. 54.

" Lord's death, Herod, Tetrarch of Galilee, en-
" gaged in a *war* with Aretus, King of Arabia
" Petræa; and all the Tetrarch's army was cut
" off in battle, through the treachery of some de-
" serters." (1) " A sad calamity befel the Jews
" in Mesopotamia, and particularly those who
" dwelt in Babylonia; it was inferior to none
" which had happened before, being attended
" with a considerably greater slaughter than any
" upon record." (2) The circumstances are too long to be introduced here, but it will sufficiently answer the present purpose, barely to state, that this disturbance broke out A. D. 40, and occasioned the death of 50,000 people.

About eleven years after the death of Christ, " when Fadus came as Procurator into Judea, he " found the Jews dwelling in Perea, in a state of " *commotion* with the people of Philadelphia, about " the boundaries of a city called Mia, which was " filled with men in arms: he, therefore, seized " three of the authors of the commotion, and kill-" ing one, banished the other two." (3) — " After-" wards, while the Jewish affairs were under the " administration of Cumanus, there arose a great " *disturbance* in the city of Jerusalem, and many " of the Jews perished in it." (4) — At the Pass-

(1) Antiq. 18. v. i.
" This," says Abp. Newcome, " was a rising of *kingdom* " against *kingdom*."
(2) Antiq. 18. ix. 1.
(3) Antiq. 20. i. 1. 20. v. 3. (4) Ibid.

over, A. D. 49, an indignity was offered to the Jews within the precincts of the temple, by a Roman soldier; "upon which a *tumult* arose, "but as soon as a larger number of the Romans "appeared, the Jews fled so precipitately, that "more than 10,000 were trodden under foot, and "perished." (1).

Besides these, he mentions many other *insurrections;* particularly one at Cæsarea, between the Jews and Syrians, contending for the equality of their rights as citizens (2): and another at the same place, "when, in the space of one hour, "above 20,000 Jews were killed, and Cæsarea "cleared of its Jewish inhabitants." (3) — "The "Syrians also were even with the Jews in the "number of the men they slew, for they killed "those whom they caught in their cities;" (4) "—and indeed contentions at this time were carried so far, that at Scythopolis the number of the "slain was above 13,000." (5) — "At Alexandria, "the slaughter of the Jews went on without any "regard to the aged, till the place overflowed "with blood, and 50,000 of them lay dead in "heaps." (6) — "The people at Damascus also, at

---

(1) Bell. Jud. 2. xii. 1.

(2) Bell. Jud. 2. xiii. 6. — Antiq. 20. viii. 7.

(3) Bell. Jud. 2. xviii. 1. (4) Bell. Jud. 2. xviii. 2.

(5) Bell. Jud. 2. xviii. 3.

(6) Bell. Jud. 2. xviii. 8. Here it is surely necessary to quote the promise, that "their seed should be in number as "the stars in heaven, and as the sand upon the sea shore," (Gen. xxii. 17.) when such immense numbers were so rapidly cut off.

"a later time, came upon the unarmed Jews, and "destroyed 10,000 in the space of an hour." (1) — "In short," says Josephus, "every city "throughout Syria was divided into two camps; "it was the security of one party, to anticipate "the destruction of the other; and the whole "province was full of unspeakable *calami-* "*ties.*" (2) — So that "*wars* and the *rumours* of "*wars*" were extremely prevalent, and "*nation* "rose against *nation*, and *kingdom* against *king-* "*dom*;" when Judea was thus disturbed, and thus contended with the various powers around it, particularly at the predicted time. (3)

II. Again it was declared, "There shall be "famines, and pestilences, and earthquakes in "divers places." (4) With respect to the former of these, Josephus, speaking of Queen Helena's visit to Jerusalem, says, "Her coming was of "very great advantage to the people of Jerusalem, "for *a famine* oppressed them at the time, and "many died for the want of food:" (5) — and afterwards he introduces it again, when alluding"

(1) Bell. Jud. 2. xviii. 2. (2) Bell. Jud. 2. xviii. 1, 2.

(3) These instances of sedition and tumult, commotions and disturbances, are sufficient to prove the truth of this prophecy; accounts of many others may still be collected from Josephus. Vide Antiq. 20. viii. 8. and 10. 20. ix. 4. Bell. Jud. 2. xiii. 3. 2. xiv. 5, 6, 9. 2. xv. 2, 3, 5. 2. xvii. passim. 2. xviii. passim. 2. xix. passim.

(4) Matt. xxiv. 7. Mark xiii. 8. Luke, xxi. 11.

(5) Antiq. 20. ii. 5.

to Tiberias, Alexander, and Fadus. "Under "these procurators, that great *famine* happened, "in Judea, when Queen Helena bought corn "in Egypt at a great expence, and distributed "to those who were in want." (1) — "A short "time before the war with the Romans," continues the historian, "under the Emperor Claudius "and Ishmael the high priest, a *famine* oppressed "our country, so that an assaron of corn was sold "for five drachmæ." (2)

There was a famine in Rome and in Italy, mentioned by Dion Cassius, (3) which began in the fifth year of Claudius, and continued some time in the following; when the Christians made a collection for the relief of their brethren in Judea. (4) Tacitus (5) and Eusebius (6) refer to another in

(1) Antiq. 20. v. 2.

(2) Antiq. 3. xv. 3. An assaron was equal to rather more than two pints and a half; and five drachmæ equivalent to 5s. 5d.

This is the famine alluded to by Agabus, in the Acts of the Apostles (xi. 28.), and "was not," as Lardner has observed, "an accidental scarcity at Jerusalem only, but was a famine "all over that country; it began in the fourth year of that "emperor, and lasted seven years." Many circumstances tend to make this probable, besides the expression, *assiduas sterilitates*, made use of by Suetonius upon this occasion.

Vide in vitâ Claud. xviii.

(3) Hist. l. 60. p. 671.

(4) Acts xi. 29. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea.

(5) Frugum quoque egestas et orta ex eo fames in prodigium accipiebatur. Ann. xii. 43.

(6) Fames facta in Græcia — Magna fames Romæ. — Chr. p. 160.

the same reign; and Suetonius, in his life of Claudius, makes a pointed reference to it, when he says, "that Cæsar, during the *scarcity*, made "use of every possible means to supply the city with provisions, even in the worst seasons." (1)

That the Jewish nation was likewise afflicted with pestilence, we learn from Josephus; who says, "In the sixth year, *a pestilence* fell upon "the city of Babylon, causing the Jewish in- "habitants to remove their dwellings to the city "of Seleucia". "This occasioned," says Archbishop Newcome, "a dreadful commotion: for "the Greeks and Syrians combined against the "Jews, and slew about five myriads of them. "Josephus mentions this calamity of his nation "in strong terms; and says that the greatness of "the slaughter was unparalleled in their former "history." (2) — This happened A. D. 40.

There was a very great mortality at Rome in the sixty-fifth year of the Christian æra; and Suetonius in his life of Nero, speaks of a "*plague*, "by which in one autumn there died no less than "thirty thousand persons, as appeared by the re- "gisters of the temple of Libitina." (3) And

---

(1) Nihil non excogitavit ad invehendos etiam in tempore hiberno commeatus. Suet. in vitâ Claud. xix.

Arctiore autem annona propter assiduas sterilitates. Ibid. xviii.

Vide also Bell. Jud. 4. i. 7.—Tacit. xiv. 38. and Suet. xlv.

(2) Obs. on the conduct of our Lord, p. 213.

(3) Pestilentia unius Autumni, quâ triginta funerum millia in rationem Libitinæ venerunt. In vitâ Neros. xxxix.

Tacitus, about the same time, presents us with a picture of distress, at which humanity shudders. "To the blood and horror, that made this year "for ever memorable, we may add the vengeance "of Heaven, declared by storms and tempests, "and *epidemic disorders.* A violent hurri- "cane made the country of Campania a scene "of *desolation;* whole villages were overthrown, "plantations were torn up by the roots, and "the hopes of the year destroyed. The fury of "the storm was felt in the neighbourhood of "Rome, where, without any apparent cause in "the atmosphere, *a contagious distemper* broke "out, and swept away a vast number of inhabit- "ants. The houses were filled with dead bodies, "and the streets with funeral processions. Neither "sex nor age escaped. Slaves, and men of gentle "birth, were carried off without distinction, amidst "the shrieks and lamentations of their wives and "children. Numbers, while they assisted their "expiring friends, or bewailed their loss, were "suddenly seized by *the infection,* and were burnt "on the same funeral pile." (1)

AND I WILL BRING A SWORD UPON YOU, THAT SHALL AVENGE THE QUARREL OF MY COVENANT: AND WHEN YE ARE GATHERED TOGETHER WITHIN YOUR CITIES, I WILL SEND MY PESTILENCE AMONG YOU; AND YE SHALL BE DELIVERED INTO THE HAND OF THE ENEMY. Levit. xxvi. 25.

(1) Tot facinoribus fœdum annum etiam Dii tempestatibus et morbis insignivere. Vastata Campania turbine ventorum qui villas, arbusta, fruges passim disjecit: pertulitque violentiam ad vicina urbi: in quâ omne mortalium genus vis pestilen-

Josephus also mentions, that a person whose name was "Niger, being put to death by the seditious Jews, imprecated *pestilence* upon them; which happened a short time after:" (1)—and, "that being assembled together from all parts, at the feast of unleavened bread, a sudden *plague* fell amongst them from the closeness of the place." (2).

Josephus makes no other mention of earthquakes, than, that "when the Idumæans would have entered into the city, there was a horrible tempest, violent winds and rain, frequent lightnings, terrible thunders, and *mighty roarings of the quaking of the earth;* insomuch that it seemed as if the state and frame of the world had been disturbed." (3)

Suetonius speaks of an earthquake, and Tacitus mentions another at Rome (4); and a third at Apamea, in the reign of Claudius; which was so destructive, that the Emperor remitted the tribute

---

tiæ depopulabatur, nullâ cæli intemperie, quæ occurreret oculis. Sed domus corporibus exanimis, itinera funeribus complebantur. Non sexus, non ætas periculo vacua. Servitia perinde ac ingenua plebes raptim extingui, inter conjugium et liberorum lamenta, qui dum assident, dum deflent, sæpe eodem rogo cremabantur.—Ann. xvi. 13.

(1) Bell. Jud. 5. i. 1.

(2) Bell. Jud. 7. xvii. 1.

(3) Bell. Jud. 4. xvii. 5.

(4) Multâ eo anno prodigia evenere. Infessum diris avibus Capitolium: crebis *terræ motibus* prorutæ domus.—Ann. xii. 43.

of the city for five years (1); also another at Laodicea, in the reign of Nero. (2) Eusebius, in his Chronicle, affirms, "that three cities of Asia were "overthrown by an *earthquake*" at the same time. (3) In the sixty-second year of the Christian era, there was a great earthquake in Campania, which destroyed the city of Pompeia, mentioned also by Tacitus (4), but more fully described by Seneca; together with the ruin of Herculaneum, and the injury sustained in the city of Naples; both, as to the smaller, though public, loss to the citizens; and the greater, but private, injury sustained by the individuals of the surrounding country, from the destruction of their cattle. (5)

"With regard to these signals of the approach-"ing destruction of the Jews, history," says Bossuet, "shows that these things had never been

---

(1) Tributumque Apamiensibus *terræ motu* convulsis, in quinquennium remissum.—Ann. xii. 58.

(2) Eodem anno ex illustribus Asiæ urbibus, Laodicea *tremore terræ prolapsa*, nullo a nobis remedio, propriis viribus revaluit.—Ann. xiv. 27.

(3) In Asia tres urbes *terræ motu* conciderunt, Laodicea, Hierapolis, Colossæ.—Chr. p. 161.

(4) Ex *motu terræ*, celebre Campaniæ oppidum, Pompeii, magnâ ex parte proruit.—Ann. xv. 22.

Hi autem terræ motus a Christo prædicti, partim in Claudii, partim in Neronis tempora, inciderunt. Gravis terræ motus qui in Creta accidit, Claudio imperante, meminit Philostratus in vita Apolloni; item terræ motuum Smyrnæ, Mileti, Chii, Sami paulò ante tempora exisæ urbis Hieros.—Grotius in Matt. xxiv. 7.

(5) Pompeios, celebrem Campaniæ urbem—desedisse *terræ motu*, vexatis quacunque adjacentibus regionibus, Lucili viro-

"more frequent nor more remarkable than they "were during this period: and, in prognosticating "'wars and the rumours of wars,' our Saviour "could not better have represented to us the last "years of the reign of Nero, when all the Roman "empire, that is, all the known world, which "had been before becalmed in peace under the "dominion of Augustus and the subsequent "emperors, began to be shaken; and when Gaul, "Spain, and all the kingdoms of the empire were "in commotion at once: four emperors at the "same moment rising against Nero and against "each other; the prætorian cohorts, the armies "of Syria, of Germany, and all those extending "from east to west, advanced under the conduct "of the emperors, from one extremity of the "world to the other, to decide their quarrels by "sanguinary battles." (1)

---

rum optime, audivimus: et quidem in diebus hibernis, quos vacare a tali periculo majores nostri solebant promittere. Nonis Febr. fuit motus hic, Regulo et Virginio Consulibus, qui Campaniam nunquam securam hujus mali, idemnem tamen, et totiens defunctam metu, magna strage vastavit. Nam et Herculanensis oppidi pars ruit, dubieque stant etiam quæ relicta sunt. Et Nucirinorum colonia, ut sine clade, ita non sine querela est. Neapolis quoque privatim multa, publice nihil amisit, leviter ingenti malo perstricta. Villæ vero præruptæ passim sine injuria tremuere. Adjiciunt his sexcentarum ovium gregem exanimatum, et divisas statuas. Senec. Not. Qu. l. 6. c. 1.

(1) Premièrement il leur marque des pestes, des famines et des tremblements de terre: et les histoires font foi que jamais ces choses n'avoient été plus frequentes ni plus remarquables qu'elles le furent durant ces temps. Il ajoute qu'il y auroit par

The predictions, therefore, referring to these three distinct kinds of calamities, appear to have been fully verified.

III. Again, it was predicted that the Gospel should be published to all nations, and preached in all the world. (1)

Tacitus bears witness and speaks largely of the introduction of the Christian Religion into the Roman Empire; which, including the nations immediately surrounding, was at that time considered as the whole of the world. He remarks, in par-

---

tout l'univers " des troubles, des bruits de guerre, des guerres " sanglantes; que toutes les nations se souleveroient les unes " contre les autres," et qu'on verroit toute la terre dans l'agitation. Pouvoit-il mieux nous représenter les dernieres années de Néron, lorsque tout l'empire Romain, c'est-à-dire tout l'univers, si paisible depuis la victoire d'Auguste et sous la puissance des empereurs, commença à s'ébranler, et qu'on vit les Gaules, les Espagnes, tous les royaumes dont l'empire etoit composé, s'émouvoir tout à coup; quatre empereurs s'élever presque en même temps contre Néron, et les uns contre les autres; les cohortes prétoriennes, les armeés de Syrie, de Germanie, et toutes les autres qui étoient répandues en orient et en occident, s'entrechoquer, et traverser, sous la conduite de leurs empereurs, d'une extrémité du monde à l'autre pour décider leur querelle par de sanglantes batailles?

Suite de la Religion, Ref. ix.

(1) AND THE GOSPEL MUST FIRST BE PUBLISHED AMONG ALL NATIONS—Mark, xiii. 10.

AND THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD, FOR A WITNESS UNTO ALL NATIONS.—Matt. xxiv. 14.

So that from Jerusalem round about unto Illyricum, I have fully preached the Gospel of Christ.—Rom. xv. 19.

BRANCH
ASIATIC

The PLACES and COUNTRIES visited by SAINT PAUL for the PROPAGATION of the GOSPEL.

A.D.	PLACE	COUNTRY	AUTHORITY
35	Damascus	Palestine	Acts IX.8
		Arabia	Gal.ns I.17
37	Damascus	Palestine	ibid
38	Jerusalem	ibid	Acts IX.26
	Cæsarea	ibid	IX.30
	Tarsus	Cilicia	ibid
42	Antioch	Syria	XI.26
44	Jerusalem	Palestine	XII.25
45	Antioch	Syria	XIII.1
	Seleucia	ibid	XIII.4
	Salamis	Cyprus	XIII.5
	Paphos	ibid	XIII.6
	Perga	Pamphylia	XIII.13
	Antioch	Pisidia	XIII.14
46	Iconium	Lycaonia	XIII.51
	Lystra	ibid	XIV. 6
	Derbe	ibid	ibid
	Lystra	ibid	XIV. 21
	Iconium	ibid	ibid
47	Antioch	Pisidia	ibid
	Perga	Pamphylia	XIV. 25
	Attalia	ibid	ibid
	Antioch	Syria	XIV. 26
		Phœnicia	XV. 3
		Samaria	ibid
48	Jerusalem	Palestine	XV. 4
	Antioch	Syria	XV.30
	Derbe	Lycaonia	XVI.1
	Lystra	ibid	ibid
	Iconium	ibid	XVI.2
49		Phrygia	XVI.6
		Galatia	ibid
		Mysia	XVI.7
	Troas	ibid	XVI.8
	Samothracia	Ægean Sea	XVI.11
	Neapolis	Macedonia	ibid
	Philippi	ibid	XVI.12
	Amphipolis	ibid	XVII.1
	Apollonia	ibid	ibid
	Thessalonica	ibid	ibid
50	Berea	ibid	XVII.10
	Athens	Greece	XVII.15
51	Corinth	ibid	XVIII.1

A.D.	PLACE	COUNTRY	AUTHORITY
51	Cenchrea	Greece	Acts XVIII.18
	Ephesus	Ionia	XVIII.19
52	Cæsarea	Palestine	XVIII.22
	Jerusalem	ibid	XVIII.21
	Antioch	Syria	XVIII.22
		Galatia	XVIII.23
		Phrygia	XVIII.23
53	Ephesus	Ionia	XIX.
54		Macedonia	XX.1
		Greece	XX.2
55	Philippi	Macedonia	XX.6
	Troas	Mysia	ibid
	Assos	ibid	XX.13
	Mitilene	Ægean Sea	XX.14
	Lesbos Ins.a		
	Chios Ins.a	ibid	XX.15
	Trogyllium	ibid	ibid
	Samos Ins.a		
	Miletus	Ionia	ibid
	Cos Insula	Ægean Sea	XXI.1
	Rhodes Ins.a	ibid	ibid
	Patara	Lycia	ibid
	Tyre	Syria	XXI.3
	Ptolemais	Galilee	XXI.7
	Cæsarea	Palestine	XXI.8
56	Jerusalem	ibid	XXI.15
	Antipatris	Samaria	XXIII.31
57	Cæsarea	Palestine	XXIII.33
	Sidon	Phœnicia	XXVII.3
	Myra	Lycia	XXVII.5
	Fair Havens of Lasæa	Crete	XXVII.8
	Melita Ins.a	Meditr.n Sea	XXVIII.1
58	Syracuse	Sicily	XXVIII.12
	Rhegium	Italy	XXVIII.13
	Puteoli	ibid	ibid
	Appii Forum	ibid	XXVIII.15
	Three Taverns	ibid	ibid
	Rome	ibid	XXVIII.16
		Italy	Romans XV.24.28
61		Spain	ibid
		British Isles	acct to Theodoret
65	Rome	Italy	acct to Historians

COUNTRIES visited by the APOSTLES, and others connected with them, for the same purpose; before the DESTRUCTION of JERUSALEM.

COUNTRY	By whom visited
Idumæa	Jude
Syria	
Mesopotamia	
Egypt	Mark, Simon & Jude
Marmarica	
Mauritania	
Parts of Africa	
Ethiopia	Matthias (and Candace's Eunuch)
Pontus	Peter
Galatia	
Parts of Asia	

COUNTRY	By whom visited
The 7 Churches of Asia and parts about them	John
Parthia	Matthew
Scythia	Philip & Andrew
North.n and West.n parts of Asia	Bartholemew
Persia	Simon & Jude
Media	Thomas
Carmania	
Other East.n parts	

St Hall sculp.t 14 Bury St. Bloomsb.y

ticular, that the Christian Religion which arose in Judea spread over many parts of the world and extended to Rome itself, where the professors of it, as early as the time of Nero, amounted to a vast multitude. (1)

St. Paul, the great apostle of the Gentiles, himself preached the Gospel to the greater part of the known world. "He went," says Clemens in his Epistle to the Corinthians, "to the utmost bounds "of East and West." When, therefore, we survey the tract of his travels, for the promulgation and establishment of Christianity, to all the nations whose inhabitants were strangers to Judea; and consider also the intercourse subsisting between the Jews and the Medes, Parthians, Elamites, Mesopotamians, Cappadocians, Asiatics, Egyptians, Cretes, Arabians, and the people about Lybia and Cyrene; it is not difficult to conceive that the command to "preach the Gospel to every creature "under Heaven," was obeyed to its greatest possible extent. (2)

---

(1) Ann. xv. 44.

"It is by an effect of the same providence," says Rollin, "which prepared from far the ways of the Gospel; that when "the Messiah revealed himself in the flesh, God had united together a great number of Nations, by the Latin and Greek "Tongues: and had subjected to one monarch, from the Ocean "to the Euphrates, all the people not united by language, "in order to give a more free course to the preaching of the "Apostles." Preface to Ancient Hist.

(2) Vide Acts ii. 9, 10, 11. and Colos. i. 23.

Peter addresses his Epistles to the converted Jews in Pontus, Asia, Cappadocia, and Bythinia, and it is certain, that in most of these countries, churches were established thirty years after the death of Christ: (1) so that "the sound of the "preachers of the Gospel had gone forth into all "the earth, and their words to the end of the "world." (2) This prediction, therefore, was fulfilled within the limited time.

IV. The next, in order of these great predictions, was that of the persecution of the Christians; and particularly of the Apostles: (3) a prophecy

---

(1) Pliny, in his celebrated letter to Trajan (written seventy years after the death of Christ) speaking of the number of Christians in Bythinia and Pontus, says, "There are many of "every age and of both sexes; nor has the contagion of this "superstition seized cities only, but smaller towns also, and the "open country."—Multi, omnis ætatis, utrusque sexûs etiam: neque enim civitatis tantum, sed vicos etiam et agros superstitionis istius contagio pervagata est.

(2) Rom. x. 18.

(3) BUT BEFORE ALL THESE, THEY SHALL LAY THEIR HANDS ON YOU, AND PERSECUTE YOU, DELIVERING YOU UP TO THE SYNAGOGUES AND INTO PRISONS, BEING BROUGHT BEFORE KINGS AND RULERS FOR MY NAME'S SAKE.

AND YE SHALL BE BETRAYED BOTH BY PARENTS, AND BRETHREN, AND KINSFOLKS, AND FRIENDS; AND SOME OF YOU THEY SHALL CAUSE TO BE PUT TO DEATH. AND YE SHALL BE HATED OF ALL MEN FOR MY NAME'S SAKE. — Luke xxi. 12. 16, 17.

Vide also John xvi. 4.—xv. 0.—xvi. 33.

fully verified, and satisfactorily attested, by the writings of the Roman Historians.

That the followers of Christ were exposed to the most cruel sufferings on account of their religion, we learn from Epictetus, who alludes to the persecutions which he observed the Christians to suffer in his time; and he lived at Rome in the reign of Nero.(1)

Tacitus speaking of the terrible fire at Rome, wantonly kindled by Nero, adds, "that no human "assistance, no liberality of the Emperor, nor sa- "crifices of atonement to the gods, could do away "the foul disgrace under which he lay, of having "ordered the city to be set on fire: to suppress, "therefore, the common rumour, Nero laid the "guilt, and inflicted the most exquisite tortures "on those men, who, under the vulgar appellation "of Christians, were already branded with de- "served infamy. They derived their name and "origin from Christ, who, in the reign of Tibe- "rius, was put to death, under the procurator, Pon- "tius Pilate. For a while, this pernicious super- "stition was checked; but it again broke out, and "spread not only over Judea, the first seat of this "mischievous sect, but was even introduced into "Rome, the common asylum of whatever is im- "pure and atrocious. At first, those only were "seized who confessed their persuasion, and after- "wards, by their information, a vast multitude

(1) Ap. Arrian. lib. iv. c. 7.

"were apprehended and condemned; not so much "for the crime of setting fire to the city, as for their "hatred of mankind. Their sufferings, at the "place of execution, were imbittered by derision "and insult; some were disguised in the skins of "wild beasts and torn to pieces by dogs; some "were crucified, while others, smeared over with "combustible matter, were used as torches to "illuminate the night." (1)

These excessive cruelties were practised in the tenth year of the reign of Nero; and Sulpicius, a Christian writer of history of the fourth century, quoted by Lardner, makes mention of nearly the same circumstances in his description of the same persecution. (2)

Martial, the Epigrammatist, (quoted by Lardner and Paley on the same subject) according to his

---

(1) Sed non ope humanâ, non largitionibus Principis, aut Deum placamentis, decedebant infamia, quin jussum incendium crederetur. Ergo abolendo rumori Nero subdidit reos, et quæsitissimis pœnis affecit, quos per flagitia invisos, vulgus Christianos appellabat. Auctor nominis ejus Christus, qui Tiberio imperante, per procuratorem Pontium Pilatum supplicio affectus erat. Repressaque in præsens exitiabilis superstitio rursus erumpebat, non modò per Judæam, originem ejus mali, sed per urbem etiam, quo cuncta undique atrocia, aut pudenda, confluunt, celebranturque. Igitur primò correpti qui fatebantur, deinde indicio eorum multitudo ingens, haud perinde in crimine incendii, quum odio humani generis convicti sunt. Et pereuntibus addita ludibria, aut ferarum tergis contecti, laniatu canum interirent, aut crucibus affixi, aut flammandi, atque ubi defecisset dies, in usum nocturni luminis ureretur.—Ann. xv. 44.

(2) Sulp. Sever. Sacr. Hist. 2. xli. 29.—Vide Lardner's Works, vol. vii. p. 255.

usual custom, made the sufferings of the Christians a topic of ridicule. (1) Suetonius also, describing the transactions of the same reign, refers to the same persecution of the Christians, whom he denominates, "men of a new and criminal superstition." (2) And Juvenal refers, in the opinion of many learned men, to the same cruelties in those lines, in which he says, "Describe the true character of any villain as great as Tigellinus (a creature of Nero), and you shall suffer the same punishment with those who stand burning in their own flame and smoke; their heads being held up by a stake fixed to their chins, till they make a long stream of blood and melted sulphur on the ground." (3) These events took place

---

(1) In matutinâ nuper spectatus arenâ
Mucius, imposuit qui sua membra focis,
Si patiens fortisque tibi durusque videtur,
Abderitanæ pectora plebis habes;
Num cum dicatur, tunicâ præsente molestâ,
Ure manum: plus est dicere, non facio.
Lib. x. Epig. 25.

(2) Afflicti suppliciis Christiani, genus hominum, *superstitionis novæ et maleficæ*. In vitâ, Neronis, xvi.

(3) Pone Tigellinum, tædâ lucebis in illâ
Quâ stantes ardent, qui fixo gutture fumant,
Et latus mediam sulcus diducit arenam.
Sat. i. 155.

" The conflagration kindled by Nero, with a view to burn the city, was discovered to have broken out in the house of Tigellinus, who from his vices and debauchery had made himself the favourite of that Emperor. Enraged at this discovery, Nero, with the hope of averting the odium from his favourite, basely

within the first thirty years after the death of Christ, and clearly verify the prediction foretelling the persecution of the Christians in particular.

V. That the Apostles accomplished the same prophecy as it related to themselves, may also be collected from the writings of St. Luke, which inform us that, shortly after the ascension of Christ, Peter and John were called before the Jewish council, and were imprisoned and beaten, (1) — that Stephen, an eminent disciple, suffered death by stoning. (2) — James, the brother of John, was beheaded by Herod-Agrippa, (3) who shut up Peter in prison with an intention of putting him to death, had he not been miraculously delivered. (4)

---

taxed the Christians with setting fire to his house. — With this interpretation, Gifford thus renders the passage:

Now glance at Tigellinus, and you glare
In that pitched shirt, in which such crowds expire,
Chained to the bloody stake, and wrapp'd in fire;
While he, whose crimes your daring lines arraign,
More vicious proves — you plough the sand in vain!

Vide Gifford's Translation of Juvenal, and his Note upon this passage.

(1) And when they had called the Apostles and beaten them, they commanded that they should not speak in the name of Jesus. — Acts v. 40.

(2) And they cast him out of the city and stoned him. — Acts vii. 58.

(3) And about that time Herod the King stretched forth his hands to vex certain of the Church, and he killed James the brother of John with the sword. — Acts xii. 2.

(4) And because he saw it pleased the Jews, he proceeded further to take Peter also. But when he had apprehended him,

Paul, formerly himself a persecutor, but afterwards a convert, was in his turn frequently persecuted. He was kept in prison two years in Judea, as long at Rome, and was with Silas imprisoned and beaten in the synagogue of Philippi. (1) — He pleaded before Festus and Felix, at Jerusalem, (2) and also before the younger Agrippa; and last of all before Nero, at Rome, as it is commonly supposed. The catalogue of his sufferings he thus records: — "In labours abundant, in stripes above "measure, in prisons more frequent, in deaths oft. "Of the Jews five times received I forty stripes "save one. Thrice was I beaten with rods, once "was I stoned, thrice I suffered shipwreck, a night "and a day. I have been in the deep; in journey-"ings often, in perils of waters, in perils of robbers, "in perils by my own countrymen, in perils by the "heathen, in perils in the city, in perils in the "wilderness, in perils in the sea, in perils among "false brethren; in weariness and painfulness, in "watchings often, in hunger and thirst, in fastings "often, in cold and nakedness. Besides those "things that are without, that which cometh upon

---

he put him in prison, and delivered him to four quarternions of soldiers, to keep him, intending after Easter to bring him forth to the People; Peter, therefore, was kept in prison. — Acts xii. 3, 4, 5.

(1) And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely. — Acts xvi. 23.

(2) Acts xxii. 30. and xxiii. 1 — 35. Also 2 Cor. xi. 23 — 33.

"me daily, the care of all the Churches." (1) To this enumeration of worldly persecutions of this great apostle, might be added those also of St. Peter; who, according to the testimony of Eusebius, at last underwent the same death with his master, but with this variation; that the head of the apostle was placed downwards while suspended on the cross. (2) — Thus, this great prediction is shown to have been fully accomplished in every particular; not only from the evidence of sacred authority, but as being established upon the indisputable and credited testimony of profane writers. (3)

VI. The next prophecies relating to the preservation of the elect, that "not one hair of their heads should perish, (4) — and that "they who endured to the end should be saved:" (5) — toge-

---

(1) 2. Cor. xi. 23 — 28. (2) Ecc. Hist. iii. 1.

(3) AND IF THEY DO THESE THINGS IN A GREEN TREE, WHAT SHALL BE DONE IN THE DRY? — Luke, xxiii. 31. If the innocent suffer thus, what shall become of the guilty?

(4) Matt. xxiv. 12. — Mark, xiii. 13. — Luke, xxi. 17, 18, 19. — "The Lord knoweth how to deliver the godly out of temptations," 2 Pet. ii. 9.

(5) Matt. x. 22. — xxiv. 13. — Mark, xiii. 13. — Equivalent to the expression, "In your patience possess ye your lives," (Luke, xxi. 19.) observes Newcome: 'He that patiently abides in the faith, notwithstanding persecutions and impostures, and draweth not back at any time, shall escape with life, and even without the least hurt from the enemy: provided he observes my admonition, and flees when he seeth Jerusalem encompassed with armies.' — Obs. on the Conduct of our Lord, p. 269.

ther with the admonition to the disciples of Christ, when they should "see Jerusalem encompassed by armies, to flee to the mountains:" (1) — were also accomplished, as we learn from Josephus; who says, that "after the first attack upon the city by Cestius, many of the most considerable of the Jewish people forsook it, as men do a sinking ship." (2) Eusebius mentions that "before the war began, the Christians left Jerusalem and went to a place beyond Jordan, called Pella:" (3) — so that it has always been regarded as certain, that none of the adherents to the religion of Christ were exposed to the wretchedness and distress which the Jews suffered during the siege of their city, from the circumstance of their having left it, in obedience to the injunction of Christ, some time previous to the commencement of the invasion.

VII. "Then," said our Saviour, when referring to these events preceding the destruction of the city, "then shall many be offended, (4) and shall *betray*

---

(1) Luke, xxi. 20.

(2) Bell. Jud. 2. xviii. 9.

(3) Ecc. Hist. iii. 5.

(4) "Some seed fell in stony places: the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but endureth for a while: for when tribulation or persecution ariseth because of the word, bye and bye he is offended." — Matt. xiii. 21.

one another, (1) — and because iniquity shall abound, the love of many shall wax cold. (2) That these circumstances occurred, most of the apostles, but particularly St. Paul, have shown in their epistles, by their repeated injunctions to adhere steadily to the faith. — "Let us hold fast the profession of our faith, without wavering;" (3) — was a hint to those Christians who apostatised to Judaism to avoid suffering. — "This thou knowest, that all they "which are of Asia have turned away from me:" (4) — indeed, the epistle to the Hebrews, and that of St. James, were written with the principal design of preventing the apostacy of the Christians at that time: and as an evident proof of the iniquity then abounding, it is only necessary to quote the words of Josephus: "That time amongst "the Jews abounded with all manner of *iniquity*, "so that they left no evil work unpractised: had "any one exerted his imagination to ever so great "a degree, he could not have invented any new

---

(1) Matt. xxiv. 10. That they betrayed one another, Tacitus affirms, when he says, "first of all those only were "seized who confessed themselves Christians, and then, from "*their information*, a vast multitude were apprehended." — Igitur primo correpti qui fatebantur, deinde *indicio eorum* multitudo ingens.

Ann. xv. 14.

(2) Matt. xxiv. 12. — Mark xiii. 12, 13. — Luke xxi. 16. This prediction is evidently fulfilled by 2 Tim. iv. 16. — Heb. x. 25.

(3) Heb. x. 23. 25. 39. — xii. 12. — vi. 4, 9.

(4) 2 Tim. i. 15. — 1 Pet. iv. 12, 13. 19.

" crime." (1) The iniquity; however, to which our Saviour principally alludes, is that of the wicked persecution of his disciples.

VIII. Our Saviour immediately after speaking of the desolation of Jerusalem, connects these fearful signs with it: — " And there shall be signs " in the sun, and in the moon, and in the stars; " and upon the earth distress of nations, with per- " plexity; the sea and the waves roaring; men's " hearts failing them for fear, and for looking " after those things which are coming on the " earth: for the powers of heaven shall be " shaken." (2)

This extraordinary prediction is, by some, thought to have been answered by what Dion Cassius relates to have occurred to Mount Vesuvius, and the plain of Campania, about the predicted time: — " The sudden earthquakes were " so grievous, that the valley glowed with a " fervid heat, and the tops of the mountains

---

(1) Bell. Jud. 7. xxviii. 1. Also 5. ix. 1, 4, 5. — 5. xiii. 6, &c. — " There never was a city that suffered such miseries, or " a race of men, from the beginning of the world," who so " abounded in wickedness. I am of opinion, that if the " Romans had delayed to destroy these impious wretches, the " city would have been swallowed up by an earthquake, over- " whelmed by the waters, or consumed by fire from heaven, " like another Sodom: for it produced a race of men much " worse than those who suffered such punishment."

Jos. Bell. Jud. 5. x. 3.

(2) Luke xxi. 25, 26.

" sunk within themselves; the noise of the thun-
" ders under ground, corresponded with the awful
" eruptions above. The sea roared, and the
" heavens resounded; vast and terrible concussions
" were heard, as if the mountains had met and
" clashed together; stones of enormous size were
" thrown up to a height above that of the sur-
" rounding hills. An abundance of fire and smoke
" issued out, which darkened the air and obscured
" the sun, as if there had been an eclipse; so
" that night was turned into day, and day into
" night. Many felt persuaded that the Giants
" had now waged war among themselves, par-
" ticularly as their appearances were seen in the
" smoke, and a sound of trumpets heard. Others
" imagined the world was about to be resolved into
" its former chaos, or consumed with fire; some
" abandoned their houses, and ran into the streets
" for protection: others, from the streets and
" highways, sought shelter in houses: those on
" ship-board directed their course to the land
" while many on land ran for safety to the
" sea." (1)

---

(1) —— Post hæc consequuta est maxima siccitas, ac repente ita graves terræ motus facti, ut et omnis ea planities fervida esset, et culmina montium subsiderent. Adhæc sonitus tum subterranei tanquam tonitrua, tum super terram mugitibus similes extiterit. Deinde mare simul fremere (omne), cœlum una sonare, ingensque et repentinus fragor, quasi montes simul considerent exaudiri. Tum exsilire primum immensi lapides, et ad summos vertices pervenire: deinde magna copia ignis fumique ita ut omnem aerem obscuraret, occultaretque; solem

IX. The completion of the last of these prophecies will at present be shown by little more than a quotation from Bishop Newton, and a further reference made to it, when we come to that part of the history of the siege, with which it appears more strikingly connected.

"There shall arise false Christs and false "Prophets, and shall show (pretend, or promise "to show) great signs and wonders; insomuch "that if it were possible, they should deceive the "very elect." (1)

"Very soon after our Saviour's decease, ap- "peared Simon Magus, AND BEWITCHED THE "PEOLPÈ OF SAMARIA, GIVING OUT THAT HE WAS "SOME GREAT ONE: TO WHOM THEY ALL GAVE "HEED, FROM THE LEAST TO THE GREATEST, "SAYING, THIS MAN IS THE GREAT POWER OF

---

non aliter, quam si defecisset. Igitur ex die nox, et tenebre ex luce factæ erant, putantibus nonnullis Gigantes seditionem inter se facere, quod multæ imagines eorum infumo conspicerentur, quodque clangor tubarum audiretur. Alii existimabant aut mundum in chaos redigi, aut igni consumi; ob eamque causam properabant, alii ex ædibus in vias, alii de viis in ædes confugere, atque e mari continentem et ex continente in mare se recipere. — Dio Cass. Lib. 66. p. 755. Ed. Hanoviæ, A. D. 1606. Vide also Jos. Bell. Jud. 3. ix. 2 — 5; and Newcome's Conduct of our Lord, p. 228.

(1) Matt. xxiv. 24. — Mark, xiii. 6. — Luke, xxi. 8.

So many false Christs appearing about this time, and in no instance before, is an evident proof that the Jews were, at that very time, in expectation of their Messiah.'

"GOD. (1) He boasted himself likewise among "the Jews, as the son of God. (2) Of the same "stamp and character was Dositheus the Sama- "ritan, who pretended that he was the Christ "foretold by Moses. (3) In the reign of Claudius, "about twelve years after the death of our Saviour, "when Cuspius Fadus was procurator of Judea, "a certain impostor, named Theudas, persuaded "a great multitude, with their best effects, to "follow him to the river Jordan; for he said that "he was a Prophet, and promised to divide the "river for their passage; and saying these things "he deceived many," saith Josephus. (4) "But "Fadus sent a troop of horse against them, "who falling unexpectedly upon them, killed "many, and made many prisoners; and having "taken Theudas himself alive, they cut off his "head, and brought it to Jerusalem. A few "years afterwards, in the reign of Nero, and "under the procuratorship of Felix, these im- "postors arose so frequently, that many of them "were apprehended and killed every day." (5)

That "many false Prophets shall arise and shall "deceive many," (6) — appears verified by what

(1) Acts, viii. 9, 10. (2) Irenæi, l. i. c. 20.
(3) Origin contra Celsum. Lib. i. p. 372, &c.
(4) Antiq. 20. iv. 1.
(5) Dissertation on the Prophecies. Vol. ii. p. 12.
(6) Matt. xxiv. 11. — Luke xxi. 8, &c.

When Felix was procurator of Judea, he seized and put to death many of those impostors every day. Antiq. 20. viii. 5.

has already been said, and seems also to be fulfilled by 2 Cor. xi. 13. and 2 Tim. ii. 17, 18, as well as from Acts v. 36, 37, where the imposture of Theudas is noticed, and this of Judas added: "After this man rose up Judas of Galilee in "the days of the taxing, and drew away much "people after him: he also perished; and all, "even as many as obeyed him, were dispersed."

"Paul and Barnabas found in the Isle of "Paphos, a certain sorcerer, a Jewish *false Prophet*, "whose name was Barjesus;" (he had also the additional name of Elymas, from the Hebrew, which signifies a magician) "a man full of all "subtilty and all mischief, whom the apostle "struck with blindness, for endeavouring to turn "away the Roman proconsul from the Christian "faith." (1)

Josephus, as well as the author of the Acts, mentions the Egyptian false Prophet, who coming to Jerusalem, collected a great multitude; and *promised* to show them, from the Mount of Olives, that at his command, the walls of the city should fall down; but Felix sent a body of soldiers against them, when being put to flight, most of them perished. (2)

---

(1) Acts xiii. 6, 8, 10, 11. —— Vide also Newcome, p. 206.

(2) Bell. Jud. 2. xiii. 4.

This is alluded to in the question of the chief captain to St. Paul. — "Art not thou that Egyptian, which before these "days madest an uproar, and leddest out into the wilderness "four thousand men that were murderers?" Acts xxi. 38.

" An infinite number of other false prophets," says Bossuet, " mentioned in Holy and Profane " History, rose up during this age, in which hell " appeared to make its last efforts to sustain its " tottering empire." (1)

Thus, the exact fulfilment of the various circumstances which were to precede the destruction of Jerusalem, as clearly foretold the approaching judgment of heaven, (2) as the mission of the Baptist could intimate the coming of the Messiah; nor was the declaration of John, " that, one mightier than he, was about to come after him," more explicit, than the occurrence of these particular circumstances; in assuring the nation of the Jews, when they should see all these things happen, they might know that their destruction was near, " even at the doors."

---

(1) Un nombre infini d'autres enchanteurs, marqués dans les histoires saintes et profanes, s'élevèrent durant ce siècle, où l'enfer sembloit faire ses derniers efforts pour soutenir son empire ébranlé. Suite de la Religion, Ref. ix.

(2) " These be the days of vengeance, that all things which written may be fulfilled." — Luke xxi. 22.

CHAP. IV.

THE REVOLT OF THE JEWS, AND THE CIRCUMSTANCES WHICH LED TO IT.—TITUS MARCHES AGAINST JERUSALEM.—HIS ARMY DESCRIBED.—THE THREE FACTIONS WITHIN THE CITY COMMANDED BY SIMON, JOHN, AND ELEAZAR, DESCRIBED.—TITUS ADVANCES WITH HIS ARMY TO THE WALLS.—HIS ATTACK UPON THE CITY.—THE FIRST WALL TAKEN.

HAVING, in the foregoing chapter, shown the awful and literal completion of those prophecies which related to events preceding the destruction of Jerusalem, in the exact manner and order, and at the time precisely answering to Christ's prediction; let us proceed now to the fulfilment of this last and greater prophecy, by returning to the history more immediately under consideration.

The war into which Nero had entered, by sending Vespasian and Titus at the head of a strong army against the Jewish Nation, is said by the Romans, to have been occasioned by the refusal of the Jews to give up the town of Cæsarea to the

demand of their government (1): but Josephus has declared, that it was not any unfriendly disposition on the part of the Jews towards the Romans which gave rise to their subsequent hostility; but that it originated, chiefly, in the apparently contemptuous, though unavoidable rejection of those gifts and sacrifices, which their heathen masters were inclined to offer in their Temple. (2) "But "that which appears principally to have encou- "raged them to war," says this historian, "was "an ambiguous oracle, found also in their sacred "writings; that about this time, some one from "their country should obtain the empire of the "world: this they understood to belong to them- "selves, and many of the wise men were mistaken "in their judgment about it; for the oracle in- "tended the government of Vespasian, who was "proclaimed Emperor of Judea." (3)

---

(1) Under the oppressive administration of Gessius Florus.—Vide Tacit. Hist. v. 10. Bell. Jud. 2. xvi. 1.

(2) The Jews sacrificed twice a day for the Emperor and the Roman people. Eleazar, son of the High Priest, a most daring youth, who at that time commanded in the Temple, persuaded the officiating priests not to admit the gift or sacrifice of any foreigner: this laid the foundation of the Roman war, as they rejected Cæsar's sacrifices for his people.

Bell. Jud. 2. xvii. 2.

Tacitus acknowledges that the Jews, though harassed with repeated acts of oppression, gave proofs of a very patient spirit. — Hist. v. 10.

(3) Bell. Jud. 6. vi. 2.

This oracle, the application of which Josephus, Tacitus, and Suetonius, have each, by way of compliment, ascribed as referring to Vespasian, related to the Messiah promised to the Jews,

Independent, however, of these reasons for engaging in a war with the Romans, to whom they had hitherto paid a silent, though evidently a constrained submission, their internal feuds and civil disaffection called powerfully for a strong interference of that government to which they were tributary; particularly as the revenue arising from their subjection was an object of too great moment to be lost for the want of timely and effective measures. That the war, in a great degree, originated in these dissensions, was openly declared by Titus himself, in the speech which he made to the priests who sued to him for mercy and protection, after the destruction of their Temple. "You "have never," said he, "ceased rebelling since

---

whom they earnestly expected to come and release them from the power and oppression of the Roman yoke. When, therefore, the obvious meaning of the oracle was, by the Romans, fashioned and converted to meet their ambitious hopes, and to point out that universal dominion at which they aspired; it might naturally be expected, that the nation of the Jews would dispute the enjoyment of that promise, which had always been made to them, as the peculiar and highly-favoured people of God; and that they would assert and support their claims to a preference, with any of the worshippers of Idolatry.

Vide Tacit. Hist. v. 13., and Suet. in vitâ Vesp. viii. 4.

It is said that the Herodians (the parasites of Herod the Great,) pretended that he was referred to by this oracle, as the promised Deliverer, That Josephus should ascribe it to Vespasian, is not so much to be wondered at, when it is remembered, that he looked upon his country as entirely forsaken by heaven.

111426

" Pompey first made a conquest of your country;
" and at length you have been so imprudent as to
" declare open war against us. Our kindness
" seems only to have excited your enmity; we, too,
" who have permitted you to live in the peaceable
" and quiet possession of your city; and, as the
" first instance of our regard, suffered you to dwell
" in your own country, and appointed kings of
" your own nation. We have preserved the laws
" of your forefathers, and, as was most congenial
" to your inclinations, have allowed you to live
" either by yourselves or among others: and what
" should have been regarded as a greater favour, we
" have given you leave to collect that tribute which
" you pay your God, and such other gifts as are
" dedicated to him (1), not only without prohibi-
" tion, but without even calling those to account,
" whom you appointed to receive such donations;
" till at length you became richer than we, and
" presented yourselves an armed, though not a de-
" clared enemy, secretly making preparations for a
" war against us with what, in fact, we considered
" as our own money. You sent embassies to those
" of your nation who lived beyond the Euphrates,
" to assist you in raising disturbances. New walls
" were built around your city; sedition arose, and
" one tyrant contended with another, till you be-
" came distracted by civil commotions." (2)

(1) Vide 1 Macc. x. 31. 45., where these indulgences, and many others, were granted to the Jews by King Demetrius.

(2) Bell. Jud. 6. vi. 2.

It was A. D. 68, when Vespasian, who had hitherto commanded a large army in Egypt, for the purpose of arranging the government established by Nero, received the news of that emperor's death; of the Jews' intestine divisions; and of their disaffection to the Roman power; upon which he hastened the completion of his projects in Syria, and in the following year returned to the capital (1), sending his son Titus to Jerusalem with the main body of his army. (2)

---

(1) This interval offered a favourable opportunity for the disciples of Christ to flee to the mountains, as they had now seen the Romans coming against them in the manner of which they had been forewarned; of this they prudently took advantage. The Jews had the like opportunity of reflecting upon the posture of their affairs, and of guarding against the uncertain, if not probable issue of an unequal conflict; but reflection was banished from their minds, and instead of combining their strength upon a determination to pursue hostile measures; they weakened it by kindling animosity, and by forming various and opposite interests amongst themselves: thus hastening on inevitable ruin. Our Saviour plainly foresaw, that nothing would reclaim them after his endeavours had failed of their effect. — "When he was come near, he beheld the city and wept over it, "saying, if thou hadst known, even thou, in this thy day, the "things that belong to thy peace, but now they are hid from "thine eyes." — Luke, xix. 41.

(2) THE LORD SHALL BRING A NATION AGAINST THEE FROM AFAR, FROM THE END OF THE EARTH, AS SWIFT AS THE EAGLE FLIETH; A NATION WHOSE TONGUE THOU SHALT NOT UNDERSTAND. — A NATION OF FIERCE COUNTENANCE, WHICH SHALL NOT REGARD THE PERSON OF THE OLD, NOR SHEW FAVOUR TO THE YOUNG. — Deut. xxviii. 49, 50. — Jer. vi. 5., &c.

" He was received," says Tacitus, " in Judea, " at the head of three legions, the fifth, the tenth, " and the fifteenth, all experienced veterans, who " had served under Vespasian. To these were " added the twelfth, from Syria, and the third and " twenty-second, from Alexandria. He had, be- " sides, twenty cohorts of allies and eight squadrons " of horse. The two kings, Agrippa and Sohe- " mus, joined his standard; Antiochus sent the " forces of his kingdom. A formidable body of " Arabs, with that animosity which often imbitters " neighbouring nations against each other, took " the field as avowed enemies of the Jewish nation. " The number that passed over from Rome and " Italy, to serve as volunteers under a prince not " yet decided in his friendships, was considerable. " With this force Titus advanced into the enemy's " country in order of battle, by his scouts explor- " ing the motions of the enemy, and always pre- " pared for action." (1)

Vespasian and Adrian were sent from their command in Britain (which was then considered as the extremity of the world), against Judea, and the rapidity of their conquests might be compared to eagles, and, probably, had a reference to the eagle on their standards.—Vide Kett.

THUS SAITH THE LORD, BEHOLD A PEOPLE COMETH FROM THE NORTH COUNTRY, AND A GREAT NATION SHALL BE RAISED FROM THE SIDES OF THE EARTH. THEY SHALL LAY HOLD ON BOW AND SPEAR; THEY ARE CRUEL AND HAVE NO MERCY; THEIR VOICE ROARETH LIKE THE SEA: AND THEY RIDE UPON HORSES, SET IN APRAY AS MEN OF WAR AGAINST THEE, OH DAUGHTER OF ZION! —Jer. vi. 22, 23.

(1) Tres cum in Judeâ Legiones, quinta et decima et quinta

In this manner he arrived, with his army formed into three divisions; and, placing two of them on the north side, and one on Mount Olivet to the east (1), he encamped before the city. (2)

---

decima-vetus Vespasiani miles excepere. Tradidit et Syria duodecimam, et adductos Alexandria duo et vicesimanos tertianosque. Comitabantur viginti sociæ Cohortes, octo equitum alæ: simul Agrippa, Sohemusque Reges, et auxilia Regis Antiochi, validaque spes acciverant, occupandi principem adhuc vacuum. His cum copiis finis hostium ingressus, composito agmine, cuncta explorans, paratusque decernere, haud procul Hierosolymis castra facit. Tacit. Hist. v. i.

I WILL GATHER ALL NATIONS AGAINST JERUSALEM TO BATTLE. — Zech. xiv. 2.

By "all nations," says Louth, "are meant the Romans, who "being Lords of the then known world, had the strength of all "nations united to their forces."

This statement of the forces of Titus, nearly corresponds with the accounts given by Josephus. (Bell. Jud. 5. xi. 6.) The number of his whole army has been computed at 60,000 men, besides victuallers and boys. "Sexaginta millia militum "præter lixas et calones ad urbem duxit." The force employed on the Jewish side amounted to about half that number.

(1) The seditious Jews within the city beheld, with astonishment, the Romans measuring out the ground for their camps in three places. Bell. Jud. 5. ii. 4.

The very spot on Mount Olivet, from whence Christ viewed Jerusalem and wept over it (Luke, xix. 41), was that on which Titus here pitched his camp. This is remarked by Quaresmius, who quotes these words from Baronius: — "Est res observa-"tione certe ac stupore digna, in eodem Monte Oliveti, ubi "Christus aspiciens Jerosolymam fudit lacrymas, Romanos, "cum essent obsessuri eamdem civitatem, ac funditus vastaturi "et eversuri, primum castra, possuisse." — Elucidatio Terræ "Sanctæ, ii. p. 241.

(2) This was early in April, A. D. 70. — It was the begin-

The many factions that had before existed in the city, were now reduced to three. (1) The first of these was headed by Simon, a man who had exhibited every symptom of determined obstinacy; and who, with a body of ten thousand Jews and five thousand Idumæans, formed a party of so daring and ferocious a character, as entitled it, after some struggles, to a marked pre-eminence over the other factions; and at length obtained for its tyranny, more than for its protection, the upper city.

---

ning of May that he was reinforced by a number of armed men, and a band, called the Macedonian band, commanded by Antiochus Epiphanes, son of the king of Commagena.

Bell. Jud. 5. xi. 3.

Here was the DESOLATION OF ABOMINATION spoken of by Daniel, STANDING IN THE HOLY PLACE: for Jerusalem and its borders were accounted holy, as appears from 1 Macc. x. 31., and here the army was stationed with its ensigns within sight of the city and Temple; "rivalling, as it were," says Newcome, "the God of Israel: this was a hostile contempt of "the Jews, and is justly placed among the presages of their "utter destruction."

Observation on the conduct of our Lord, p. 220.

The images of the Emperor, and the eagles that were carried in front of the legions, were regarded with religious abhorrence by the Jews, as they were ranked among the Pagan Deities, and reverenced with divine honours.

Kett's Hist. Int. of Prophecy. vol. i. p. 213.

(1) Tres Duces, totidem exercitus. Extrema et latissima mœnium Simon; mediam urbem Johannes, quem et Burgioram vocabant; Templum Eleazarus loco pollebat. Sed prælia dolus, incendia inter ipsos, et magna vis frumenti ambusta.

Tacit. Hist. v. 12.

Eleazar commanded a party of two thousand five hundred, who assumed the name of Zealots; with these he had made himself master of the Temple, and now stood upon its defence. (1)

John of Giscala (2), a cruel and specious man, of insinuating address, and possessing a wonderful flow of language, looked with an eye of envy on the party, as well as on the situation of Eleazar: having himself an army of six thousand men, he adopted various stratagems to win over the Zealots to his side; till, by every effort of condescension and intrigue, he became a very formidable rival.

---

(1) The leading principle of these men was excessive devotion to the Law of Moses, to the permanence of the Jewish religion, and the independence of the Jewish state. They acknowledged no master but God, and considered it as a crime to pay any tribute to the Romans, or to submit in any way to the ignominy of a foreign and idolatrous yoke. When once they had resolved to employ these principles as justifiable grounds of action (although in their origin they might be considered only as a national way of thinking), and when they had distinguished themselves from the rest of the people by their eagerness and zeal in manifesting these principles, they were insensibly carried on to the perpetration of the most atrocious crimes, and at length precipitated the nation into the very ruin which at first they vainly endeavoured to avert.

Maltby's Illustration, ch. ii. p. 94. ed. 1803.

(2) Vespasian had been attacked formerly by the Jews, at a considerable distance from the city, under the command of John; but having repulsed them, they fled to the city for protection; "which," says the historian, "was the work of God, "who reserved John for the destruction of Jerusalem."

Bell. Jud. 4. ii. 3.

At an earlier period, he had maintained his station in the upper city, when taking off the mask so long and artfully assumed; he gave way to every species of savage barbarity. His acts of depredation were so violent (1), and his outrages carried to so great an excess, that the people, harassed and worn out by oppression, invited Simon to their deliverance; who, with his army, augmented by those troops, which he suddenly raised by promises of future reward, advanced to the gates of Jerusalem amid the applauses of the people, and shortly succeeded in defeating John, and securing himself in the possession of the city. (2) John, though he

---

(1) Amongst the number of his destructive actions, the most glaring was that of setting fire to the granaries filled with corn and provisions. The same was done by Simon afterwards, when he attacked the city. These tended however, much more to their own ruin, than to the disadvantage of their enemies; particularly as this supply was sufficient to have lasted a siege of many years, and was indeed the direct occasion of that famine, in consequence of which, so many ultimately perished. Here they themselves helped to fulfil the prediction of Christ. EXCEPT THOSE DAYS BE SHORTENED THERE SHALL NO FLESH BE SAVED. Matt. xxiv. 22.—Vide Bell. Jud. 5. ii. 4 and 5, x. 3.

(2) A circumstance at this time took place, which elucidates the savage character of Simon, "et crimine uno, disce "omnes." As soon as he had established himself in the city, he summoned Matthias, a high priest, before him; who, from his influence with the people, had persuaded them to invite over Simon and his party, to rid them of the worse tyranny of John; in consequence of which John was supplanted. Simon, as the first proof of his security, charged Matthias, from his conduct on this occasion, with being an enemy to his country; and con-

had recently sustained this signal defeat, aspired, soon afterwards, to the conquest of the Temple, and made the most vigorous exertions, both by the force of arms and secret insinuations, to obtain the station and undermine its defender. For this purpose, he disguised some of the most inconsiderable of his own party, that they might mingle with those who came up at this season to worship in the Temple; and for whom Eleazar, from religious motives, had thrown open the sacred portals of the sanctuary. The horrid artifice succeeded, when the assassins, throwing off their garments, exhibited their sanguinary purpose. The Temple became a scene of dreadful confusion. In vain the multitude flocked to the altar for protection, its sanctity was unheeded, and its purity defiled. Eleazar, with many of the worshippers and some of his own men, were according to the testimony of Tacitus (1), numbered with the dead; but from the

---

demned him and his three sons to instant death. The unhappy parent begged only that he might be permitted to die before his sons; but his request was denied, and he was compelled to view the heart-rending spectacle of his children's slaughter, before he submitted his own life to the hand of the executioner. See Bell. Jud. 5. xiii. 1.

(1) Under colour of performing a sacrifice, John contrived to send a band of assassins to cut off Eleazar and his whole party in one general massacre. By this atrocious deed he gained possession of the Temple.—Mox Johannes, missis per speciem sacrificandi qui Eleazarum manumque obtruncarent templo potitur.—Hist. v. 12.

better authority of Josephus (1), it appears that he not only survived, but acted afterwards under the command of John; who, from this time connecting the Zealots with with his own party, reduced the three former factions to two. (2)

Titus was now approaching with his army to the walls of Jerusalem, and presented so formidable an appearance, as would have struck consternation into the hearts of any, but this infatuated people. It was at this critical juncture that those Christians among them, who called the warning admonition of Christ to their remembrance, effected their escape by fleeing to the mountains to avoid that destruction which so evidently hung over this obdurate nation. (3) Such was the disunited prospect within the walls of Jerusalem at this season

---

(1) Bell. Jud. 5. vi. 2.

(2) From that time the two contending factions threw every thing into confusion, till the enemy at their gates obliged them to unite in their common defence.—Ita in duas factiones civitas discessit, donec, propinquantibus Romanis, bellum externum concordiam pareret. Tacit. Hist. v. 12.

(3) WHEN YOU SHALL SEE JERUSALEM ENCOMPASSED WITH ARMIES, THEN KNOW THAT THE DESOLATION THEREOF IS NIGH: THEN LET THEM WHICH ARE IN JUDEA FLEE TO THE MOUNTAINS; AND LET THEM WHICH ARE IN THE MIDST OF IT DEPART OUT, AND LET NOT THEM THAT ARE IN THE COUNTRIES ENTER THEREIN.—Luke, xxi. 20.—Let your expedition to escape be so great, that if ye be on the house top, do not descend into it, but flee down by the outside staircase: neither let him that is in the field think first of returning home, lest his flight be cut off: pray also that ye may have no impediment, arising from the inconveniences of winter, or from any re-

of public assembly. (1) The scene without the city presented Titus encamped with that army before described, whose courage and discipline were as unrivalled, as their purposes were determined; yet their leader, before the onset, offered terms of capitulation, which were, however, dis-

---

ligious scruple of travelling on the sabbath day. PRAY YE THAT YOUR FLIGHT BE NOT IN THE WINTER, NEITHER ON THE SABBATH DAY. — Matt. xxiv. 20.

THEN SHALL TWO BE IN THE FIELD; THE ONE SHALL BE TAKEN, THE OTHER LEFT. — Matt. xxiv. 40, 41. — I TELL YOU IN THAT NIGHT THERE SHALL BE TWO MEN IN ONE BED; THE ONE SHALL BE TAKEN AND THE OTHER LEFT. — Luke, xvii. 34. — When the enemy shall come upon Jerusalem, those of my disciples who shall call my forewarning to their remembrance shall be saved, and though their occupations and employments may be the same with others who are not my disciples, yet, however nearly they may seem connected by external circumstances, my disciples only shall be preserved, and the others perish.

The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. 2 Pet. ii. 5. 9.

(1) This was at the time of the Passover, when Josephus computes the number of those qualified by the Mosaic Law to celebrate the feast, at two millions seven hundred thousand: this, therefore, excludes all foreigners, and those, who, from sickness and other causes, were looked upon as polluted and unholy. Bell. Jud. 6. ix. 3.

There being so large a concourse of Jews at the public assembly, is a convincing proof how little they then suspected the interruption caused by the Romans; so true was it, as our Saviour declared, that this destruction should come upon them as suddenly as that, which came upon the world in the days of Noah.

disdainfully refused on the part of the faction. All hope of pacific measures having thus vanished, the command was instantly given; when the legions, at the same moment, prepared for the engagement: the suburbs of the city were by the order of Titus set on fire, and the trees cut down for the purposes of war. (1) Elated by hopes of glory, and allured by prospects of golden spoils, each seemed ambitious to excel the other in activity; and all to exceed the expectation of their Prince. Every engine of war was employed, and every mode of fortification raised, that either skill or experience could suggest; but here their operations met with an unexpected interruption. One

---

AS IT WAS IN THE DAYS OF NOE, SO SHALL IT BE ALSO IN THE DAYS OF THE SON OF MAN. THEY DID EAT, THEY DRANK, THEY MARRIED WIVES, THEY WERE GIVEN IN MARRIAGE, UNTIL THE DAY THAT NOE ENTERED INTO THE ARK, AND THE FLOOD CAME AND DESTROYED THEM ALL. LIKEWISE ALSO AS IT WAS IN THE DAYS OF LOT; THEY DID EAT, THEY DRANK, THEY BOUGHT, THEY SOLD, THEY PLANTED, THEY BUILDED; BUT THE SAME DAY THAT LOT WENT OUT OF SODOM IT RAINED FIRE AND BRIMSTONE FROM HEAVEN, AND DESTROYED THEM ALL. EVEN THUS SHALL IT BE IN THE DAY WHEN THE SON OF MAN IS REVEALED. — Luke, xvii. 26—30.

That the city was capable of containing so large an assemblage, Josephus proves from the circumstance of its presenting at the Passover, A. D. 63, THREE MILLIONS of Jewish petitioners to Cestius Gallus, the President of Syria, against the wicked administration of the procurator Florus.

Compare Bell. Jud. 2. xiv. 3. with 6. ix. 3.

(1) Bell. Jud. 5. vi. 2.

of the city gates, suddenly thrown open, exhibited to their view a band of pitiable mourners, who wringing their hands and with saddened countenances, intreated and raised commiseration, even in the bosoms of their Gentile enemies. Hastening to their relief and flying as in one person, the Romans gave every token and assurance of protection. What then was their surprise, and how were the contrary feelings excited, when, instead of suppliants imploring that mercy which they seemed to demand, they dropped the mask and presented themselves a body of lurking assassins? This deception too fatally showed itself by the number of those who fell a prey to this instance of Jewish perfidy; nor was the inhumanity of the contrivers of the fraud less conspicuous, when from the stations above the walls they displayed themselves gazing on the scene with savage barbarity and insult. (1)

This circumstance could not fail to raise a spirit of revenge throughout the Roman army, which in all probability would have manifested itself in a more immediate and open manner, had it not been restrained by the more temperate conduct of Titus, who, under other circumstances, would have severely reproved his soldiers for so easily becoming dupes to this artifice of the Jews. (2) In every stage of the siege, a peculiarly firm and

(1) Bell. Jud. 5. iii. 3.

(2) Bell. Jud. 5. iii. 4.

judicious intrepidity marked the deportment of Titus; and on no occasion does it appear, that any consideration tempted him to forget the character which it was necessary for him to support, both as the commander of so proud an army, and the expected conqueror of a bold and numerous people. His clemency towards the Jews during the greater part of the siege is reported to have been remarkable, and that he withheld no argument by which they might be assured, that his object was not so much to wage war, as to bring them to peace among themselves, and submission to the Emperor: not so much to pour out the life-blood of their people, as to preserve them in the quiet possession of their city, and in the enjoyment of their religious liberty. But if the Lord of life failed in opening the eyes of this blinded and ill-fated nation; it was not likely that the persuasions of a Gentile could have any effect on such hardened obstinacy—if Christ could not reclaim them either by his commanding eloquence, by his surprising miracles, or by the threats which he denounced against them; it was less probable, that the overtures of a heathen, or the scourge of destruction which he held above their heads, should awaken them to a sense of their danger. Titus, now looked upon them as a people doomed to slaughter, and though with a view to gain over those who were compelled to support the standard of their tyrants, and others who could not be induced to defend their cause, he made an offer of a general pardon; yet from its being a second time rejected with disdain, he determined

to pursue those means, best calculated to subdue a nation, so ripe for destruction.

The Roman soldiers, eager for the attack, carried on their operations with indefatigable vigour. Fortifications were raised, and every other preparation made, necessary for their own defence, and for dislodging the enemy. (1) The first onset

---

(1) AND WHEN YE SEE JERUSALEM ENCOMPASSED WITH ARMIES, THEN KNOW THAT THE DESOLATION THEREOF IS NIGH. — Luke, xxi. 20. This passage, to which I have already alluded, explains more particularly the sign mentioned by Daniel, of THE ABOMINATION OF DESOLATION STANDING IN THE HOLY PLACE; by which was meant both the appearance of the Roman army before the walls, and the besieging the holy city; for as an additional proof, that the ensigns and images of the Romans were abominations in the eyes of the Jews, Josephus states, that Pilate, coming with a band of Roman soldiers into Jerusalem, brought the carved images of Cæsar, which were on the ensigns, into the city (Antiq 18. iii. 1.) in violation of the Jewish laws; but as soon as the people knew it, on their earnest application they were removed. It was on this account that the former Governors came into the city with ensigns, destitute of those ornaments.

No image is to be seen in Jerusalem, their gods they esteem indescribable, as being invisible. — Tum quosque temporis nullum Hierosolymis simulacrum extabat: nimirum suum illum Deum ineffabilem invisibilemque existimantes. — Dio Cass. xxxvi.

Ecce negabant (Judæi) fas essi signa in solo Judææ conspici, quia in signis, multæ essent imagines. — Grotius.

Artabanus transgressus Euphratem, aquilas et signa Romana Cæsarumque imagines adoravit. — Suetonius.

Numina Legionum et bellorum Dii, signa et Aquilam amplexus religione sese tutabantur. — Tacitus.

Religio tota Castrensis signa venerater, signa jurat, *sign* omnibus Diis præponit. —Tertul. Apol. xvi. p. 162.

was made upon the north-west side of the city; when Simon, who had hitherto exerted his energies only against his own countrymen, relinquished this mode of civil warfare to meet the common enemy without the gates. His undaunted bravery inspired his party with a universal spirit of courage. The Romans had endeavoured to raise banks, which from being above the height of the walls, might command those parts of the city against which they were placed, and thus assist the engines below, in the object of making a breach. (1) The Jews, aware of the destructive influence of these operations, exerted every nerve to render them useless; their assaults were made with an intrepidity inconceivable, whilst with an enthusiasm which nothing could resist; numbers, leaping from the walls upon the machines themselves, urged every effort to destroy both them and the assailants. At the same instant, a larger body sallying out from the Tower Hippicus, skirted by the walls till they broke suddenly upon the enemy, and after a vigorous attack and as desperate a resistance on both sides, the Romans were driven to their entrenchments; their works and engines were seized, and every method for destroying them

(1) The engines worked by the 10th legion were capable of throwing stones, weighing 1½3 pounds, to a distance of more than two furlongs, or a quarter of a mile; and with so great a force, as to do considerable injury to those some way behind Bell. Jud. 5. vi. 3.

resorted to, when Titus, unexpectedly coming up at the head of a detachment of his troops, rescued his machines from destruction, and drove the Jews back to the city; having cut off, with his own hand, twelve of the leaders in their retreat. The Romans at length having established and fortified their towers, began to gain every advantage for which they were designed. Their success served only to renew the efforts of the enemy, whose courage prompted them to such exertions, as, had they been contending with any but experienced veterans, would have carried victory before them; but the steady discipline of the legions was irresistible, and their exertions manifested such superior power and address, that the Jews were thrown into utter confusion. In the mean while missile weapons, firebands, and stones of an enormous size, showered down in torrents upon the city. Animated by the brave example of their general, the soldiers felt inspired with equal courage; and bringing their battering rams to bear upon the first of the outer walls, soon effected a breach, through which they rushed with unrestrained impetuosity. (1) Here they were exposed to perils which at first sight appeared insurmountable. Surrounded on all sides by the

(1) AND HE SHALL BESIEGE THEE IN ALL THY GATES, UNTIL THY HIGH AND FENCED WALLS COME DOWN, WHEREIN THOU TRUSTEDST. Deut. xxviii. 52.

This took place on the 15th day of the siege, about the 7th of May.

enemy, and within reach of engines from every quarter, there seemed but little probability that they could long maintain their ground: but to retreat in this early stage would have raised the spirit and expectation of the Jews; who instead of being appalled with dread by the vigour and success of the first encounter, would have been animated to make a still more obstinate resistance. To confront, rather than avoid dangers which seemed to lead to the possession of so much wealth, was a feeling inherent at that time in the breast of almost every Roman. (1) Blind, therefore, to every obstacle, and unmindful of every disadvantage, they carried on their attacks with such unabated spirit, that the Jews were put to flight on all sides. Invigorated by success, and impetuous to pursue the enemy, they struck a general consternation in the minds of the besieged; of which they would have found it difficult to divest themselves, had not Titus, satisfied with the possession of the first wall, recalled his soldiers for the purpose of effectually destroying it.

Thus it was that Titus, ignorant that he was executing the will of Him, whose word should remain even though the heavens and the earth should pass away, encompassed with his army, and laid siege against Jerusalem. The Jews little

(1) This principle was far from being disinterested; too many, as even Tacitus has given us reason to believe, "poscebantque pericula, pars virtute, multi ferociâ et cupidine præmiorum." Hist. v. 11.

suspecting another more terrible Nebuchadnezzar in the person of the Roman General; little imagining that in his army they beheld another more sanguinary race of Babylonians; at length became unmindful of their own internal feuds, and resisted every attempt at encroachment on the part of the invaders. Regardless of every offer to capitulate or establish peace, they were the foremost to bring judgment upon themselves, and destruction upon the city, in contending, unprepared as they were, with an army composed of troops inured by long service and rigid discipline to the arts and hardships of war; and who were gazing on the golden prospects of spoil and plunder, which in the event of victory seemed to offer a certain recompense for every exertion. Blind to their own interest, and confident of security in their embattled bulwarks, and the protection of the God of "Abraham their father," the Jews defied the threats, and despised the offers, of the enemy; who, though unable to stagger the belief that the Almighty was still watching over the preservation of his heritage, must, in a considerable degree, have shaken their boasted confidence in the security of their ramparts, by the success of this encounter, and the demolition of their frontier. (1)

(1) UNTIL THY HIGH ANL FENCED WALLS COME DOWN WHEREIN THOU TRUSTEDST. Deut. xxviii. 52.

CHAP. V.

TITUS'S SUCCESSFUL ATTACK UPON THE SECOND WALL. — ENCAMPS WITHIN THE FIRST, AND OFFERS TERMS OF PEACE. — THESE BEING REFUSED, A SECOND ASSAULT IS MADE, AND THE SECOND WALL TAKEN. — THE FAMINE WITHIN THE CITY DESCRIBED, AND THE HORRORS ATTENDING IT.

TITUS now pitched his camp within the compass of the first wall, keeping himself beyond the reach of the engines, stationed to defend the second. The factions still smothered their mutual animosities to direct, more effectually, their exertions against the common enemy. Alarmed at the progress which the Romans had already made, and the success with which their first enterprise had been crowned, they became infuriated, and sallied out in numbers to give them battle; but the cool intrepidity of the legions was not to be subverted by the impulses of heat and passion. The Jews, therefore, were constantly defeated, and driven back to their fortifications, while their adversaries were rendered incapable of making any impression upon the wall, defended as it was by that bold-

ness so characteristic of the Jews, when exasperated by misfortunes, or made frantic by despair. Some, from fear of their tyrants, or from indifference to life under horrors every where surrounding them, exposed their persons to the greatest dangers: others, still encouraged by expectations of Divine deliverance, fought with equal bravery; whilst those, attached to the person and the cause of Simon, were ready to execute his projects under risks the most daring and hazardous. On the other hand, the Romans, proud of that discipline which seldom failed to ensure them conquest, and ambitious of the applause of their chief, exerted their utmost energies to intimidate and defeat the enemy. An instance of their enthusiasm at this time, and of their thirst for military glory, is exemplified in the character of Longinus, one of their commanders; who, approaching with a body of men against the Jews, burst singly from the ranks into the thickest of the enemy, and having made those immediately around his person to start backwards by the surprise of so unexpected an encounter, slew two of them in an instant; the second falling by the very dart which had been the instrument of fatality to the other; and having thus effected his purpose, with an activity truly astonishing, regained his former station in the ranks. This action would have led the ambition of others to aspire at signalising themselves by feats of equal danger, had they not been restrained by Titus; who gave them to understand that he did not regard the ac-

complishment of hazardous designs, prompted by a mad indiscretion, as any indication of that true courage, which alone was characterised by cool deliberation and firmness. This bravery, however, was opposed by artifice, as well as by a blind impetuosity on the part of the Jewish people; till Titus, worn out by deceptions, which had too long trifled with his feelings, renewed his exertions with such success, that, after four days continued warfare, he gained the second wall, entering the breach at the head of a thousand of his chosen men. The Jews fled dismayed in all directions: having lost the two first objects of their contention, they perceived too plainly, that the army, whose encroachments they had hitherto endeavoured to oppose, was endued with a spirit of perseverance and ardour not to be resisted but by equal fortitude and zeal. Upon which they collected themselves together with a determination to confront every danger, and to hazard every means of checking the advances of the invaders, if not in driving them back to their entrenchments.

In the mean while Titus, with a view once more to offer terms of capitulation, kept back his soldiers from further pursuit. Thinking that he had now given a sufficient proof of his superiority over the factions, and that if instigated to it, he could give still greater proofs of his power, it seemed to him the most seasonable opportunity for evincing the motives by which he had been actuated to attack them; and at the same time to exhibit a convincing assurance, that his object was not to de-

stroy, but to bring them to their allegiance. His army, therefore, received orders to protect all who came over to his standard; to give quarter to every Jew whether armed or not, and to practise, indiscriminately, every act of clemency. In vain were these injunctions given, in vain were offers of conciliation made; the factious leaders were too obstinate to listen to any pacific measures. They pretended that the designs of Titus were deceitful, that his real intentions were masked in the semblance of pity and compassion, that terms of peace were suggested by his cowardice, and his seeming virtue by despair. The zeal of the parties was buoyed up by these false representations, some gaining courage from the belief of their reality, others intimidated by threats, assumed that fortitude which they could not feel: when John and Simon combining these with their own forces, as they had previously determined, poured down from the heights upon the enemy with so much impetuosity, that Titus, aware of their intentions, and seeing no possibility of keeping his ground with so small a force, against the thousands every where surrounding him, as well as with a view of sparing the valuable lives of his veteran troops, sounded a retreat, and retired through the breach by which he had so recently entered.

The preparations for a second assault engaged the industry of the legions, and the skill of their commander the three following days; during which time, intestine dissensions in the city broke out with increased violence. The factions which

had so lately united their forces, now called up their former resentments, indulging a hope that the enemy would not hazard a second attempt: for, says Josephus, "GOD HAD BLINDED THEIR "MINDS (1) for the transgressions of which they "had been guilty, so that they neither considered "the superior force of the Romans, nor perceived "the visible approach of famine so rapidly ad-"vancing. Hitherto they had maintained them-"selves at the expence of public misery, and had "drank, as it were, the very blood of the city; "but poverty had long seized upon the greater "part of the citizens, many of whom died for "want of the common necessaries of life; while "the destruction of the common people was re-"garded as a public benefit." (2)

Titus again resumed his projects, and shortly returned to the attack; the former breach was chosen for the scene of action, where by incessant discharges of missile weapons, and the determined energies of the legions, the Jews, after three days unwearied opposition, were once more routed and driven from the ramparts. The fourth day exhibited the besiegers, not as before, in a partial possession of a station which they could not well maintain; but occupied in laying this

(1) These words of the historian, that "God had blinded "their minds," very strongly mark the precision of the prophecy of Moses — THE LORD SHALL SMITE THEE WITH MADNESS AND BLINDNESS. Deut. xxviii. 28.

(2) Bell. Jud. 5. viii. 2.

hard-earned fortification level with the ground. (1) The towers on the south side were garrisoned, and every advantage sought, by which the last assault upon the remaining wall might be carried with effect. Wearied with the exertions already made, they admitted a temporary relaxation, with a view to give leisure to recruit their own strength, and to afford the Jews time to reflect upon the posture of their affairs; that they might convince themselves by the manner in which they had been so often and so decisively defeated, that Titus held a superiority which no Jewish power could resist; and that their only alternative was to conclude a peace upon equitable terms, before he resorted to still more vigorous measures. The legions, therefore, were drawn up around the wall in the sight of the besieged, with an intention to display that force and discipline, which by striking them with consternation might be attended with effects beneficial to themselves, and desirable to Titus. Four days were suffered to elapse before any hostile measures were adopted; but on the

---

(1) AND NOW GO TO: I WILL TELL YOU WHAT I WILL DO TO MY VINEYARD; I WILL TAKE AWAY THE HEDGE THEREOF, AND IT SHALL BE EATEN UP; AND BREAK DOWN THE WALL THEREOF, AND IT SHALL BE TRODDEN DOWN: AND I WILL LAY IT WASTE: IT SHALL NOT BE PRUNED NOR DIGGED; BUT THERE SHALL COME UP BRIERS AND THORNS: I WILL ALSO COMMAND THE CLOUDS THAT THEY RAIN NO RAIN UPON IT.

Isa. v. 5, 6.

fifth, no overture from the Jews being made (1), the army was divided, and the forces so disposed that a premeditated attack might be attempted, which had the destruction of the upper city and the temple for its avowed object. Both sides resorted to former stratagems, but without effect on the part of the Romans; who, though not dispossessed of any advantages previously obtained, were unable to make any further impression; the Jews stoutly maintaining their ground, and defending the remaining wall, with that obstinacy which every individual feels when contending for an object with the loss of which his last and only hope must vanish. The offensive efforts of Titus receiving a check here, induced him to pursue other means than those which had hitherto been exerted; for which purpose, he laid aside compulsatory, to adopt persuasive measures; and sent Josephus within hearing of those stationed on the walls, to address them in a speech; in which he showed them the absurdity of contending against the Romans, since their nation had evidently been deserted by that God, who, had they been engaged

(1) Bell. Jud. 5. ix. 2.

Christ on approaching Jerusalem BEHELD THE CITY AND WEPT OVER IT, SAYING, IF THOU HADST KNOWN, EVEN THOU, AT LEAST IN THIS THY DAY, THE THINGS WHICH BELONG TO THY PEACE! BUT NOW THEY ARE HID FROM THINE EYES!

Luke, xix. 41, 42.

Our Saviour in this expression of "the things which belong "to *thy peace*" alludes to the name of the city, *Salem*, the *City of Peace.*

in a good cause, would have rescued them now, as he had their ancestors upon similar occasions. He therefore recommended them to desist from further contentions, in the event of which Titus would reinstate them in the perfect and peaceable enjoyment of their possessions, and in the practice of their religious worship. "Besides," continued he, "do you not perceive that those springs which "were almost dried up when in your possession "have, since the coming of the Romans, run "more plentifully than they did before? You "know too, that Siloam, as well as other springs "about the city, so far failed, that water was sold "by the pitcher; instead of which, there is now "so abundant a supply of it for your enemies, as "is sufficient not only for them and their cattle "to drink, but for watering their gardens also. "The same remarkable interference of Divine "Providence was witnessed formerly when the "King of Babylon made war against us, at the "time he took the city and destroyed the temple; "though the men of that age were far removed "from that degree of wickedness, of which you "yourselves are guilty." (1)

However natural it may seem, that a people surrounded as the Jews were by a foreign enemy, should make every resistance, and use every endeavour to repel the attacks of any invaders of their country, yet it must be remembered that they were Roman subjects by conquest, and had

(1) Bell. Jud. 5. ix. 4.

for a series of years acknowledged that subjection and paid their tribute to the invading power; and that an attempt on their part was now suddenly made to revolt from the one, and to deny the other. So that from these considerations it must be admitted, that the Romans were, with great reason, induced to prosecute a war against a people who naturally endeavoured to shake off the trammals of a foreign yoke. (1) The great consideration, therefore, for the Jews was, to reflect whether from general circumstances the hand of

---

(1) The argument which Xenophon puts into the mouth of Cyrus, when remonstrating with the King of Armenia on his sudden defection and revolt, might, with equal propriety, be applied to the Jews, by the Romans — "For what reason," said that conqueror, "have you violated your treaty against "us in every article?" — "Because," replied the King, "I "thought it glorious to shake off a yoke, to live free, and to "leave my children in the same condition." — "It is really "glorious," answered Cyrus, "to fight in defence of liberty; "but if any one, after he is reduced to servitude, should at- "tempt to run away from his master, what would you do with "him?" — I confess," said the King, "I would punish him!" — "But, if you had committed a government to the care of any "one, and he should carry on designs against you with your "enemies, how would you treat him?" — "Though I should "pass sentence upon myself," replied the King, "I must de- "clare the truth: I would put him to death." — Yet such arguments would carry no weight either in favour of Cyrus or Titus, unless the original motives, for bringing the vanquished under subjection, were founded upon just and proper principles: without these, no right of this nature can exist in any conqueror; nor can a lapse of years make that title good, which was in itself originally faulty.

God were at all discernible; and if so, whether it were to their advantage or against it. The failure of these springs was an argument well adapted to determine this point; for it may be supposed, from what little we read on the subject, that this was evidently an uncommon event, and one that had happened only when for their iniquity they were visited by the displeasure of heaven.

Another circumstance, which seems to afford a similar admonitory warning, was the existing prevalence of disaffection, and contentions among them; for it must have been equally evident to them, as to us, "that a kingdom divided against "itself cannot stand." These, connected with other prognostics of desolation and ruin, although many perhaps were ideal and superstitious, yet from gaining a general belief, may be considered as having the same effect with real indications on their minds, plainly manifested their hardened obstinacy; while they pointed, as it were, in a striking manner at the Romans, as the instruments made use of by the Almighty to execute his will, and to punish their wickedness.

A famine within the city now began to rage in a manner truly deplorable, daily increasing the horror and misery of the infatuated people. Tyranny on the one hand, and want on the other, left no alternative; so that many of the lower classes succeeded in deserting to the Romans: but these attempts were attended with imminent danger; for not only detected deserters were punished with

certain death, but many among the higher ranks were indiscriminately murdered on pretence of preventing their escape, though in reality with a view to plunder their possessions. It was a striking feature in this siege, that the madness of the factions kept pace with the increase of the famine: and as private right is too apt to be sacrificed to public injustice by those whose minds have abandoned the exercise of a moral principle, or whose feelings are callous to the remonstrances of conscience, these lawless assassins, unable to procure corn in public, broke open houses of individuals, merely to gratify an expectation of finding it even in the smallest quantity. If any happened to be discovered, the possessors were accused of having secreted it, and were instantly condemned to endure the severest treatment: if on the contrary none was found, they were still barbarously tortured on the charge of a more studious concealment of stores which they never possessed. In general, however, the appearance of bodily strength or weakness in the people, formed the rule by which the factions were guided in their search for plunder. Provisions had become so scarce, that many of the wealthier Jews sold all they possessed for a single measure of wheat; and others of the poorer sort, on the same conditions, for a similar proportion of barley: then shutting themselves up in secret, with whatever they had thus purchased, they proceeded to devour the corn either without grinding, or in a state of leaven; according as the

importunity of hunger, or the fear of danger predominated. (1) Starving is, of all deaths, perhaps, the most deplorable, as it takes away the sense of shame, tenderness and respect. The bare supposition that food was in the possession of any individual, created the most sanguinary conflicts, in which they who had formerly been bound by affection, forgetful of the ties of kindred or friendship, contended with each other for no greater object than a slender hoard of victuals. (2) It was this corroding necessity that instigated husbands to snatch, without remorse, the food from the mouths of their wives; that children, forgetful of all claims to their respect, did the same with their parents; and, what was still more unnatural, that mothers, losing every sentiment of tenderness and affection, forced away the sustenance from their own infants; depriving them of the very last support of life, even at a time when they lay expiring in their arms: and no sooner had they robbed them of whatever accident had bestowed, or with what natural affection had previously supplied, than they themselves were plundered of the

(1) Bell. Jud. 5. x. 2.

(2) They with avidity devoured shoes, girdles, the hides of beasts, and old hay, where they could procure it; for a handful of which they paid a sum equivalent to half a crown English. Bell. Jud. 6. iii. 3.

FOR THERE SHALL BE GREAT TRIBULATION, SUCH AS WAS NOT SINCE THE BEGINNING OF THE WORLD TO THIS TIME, NO, NOR EVER SHALL BE. Matt. xxiv. 21.

prey. (1) Wherever a house was seen shut up, it was concluded that some were eating in secret; instantly the doors were forced open, and the food, even though it were already masticated, was torn from the throats of any who happened thus to be discovered. (2) Mercy was alike withheld from age and sex; whether sick or languid, tender or infirm, all were indiscriminately attacked, and were exposed to the same inhuman treatment. Those who endeavoured to defend whatever provisions

---

(1) THE MAN THAT IS TENDER AMONG YOU, AND VERY DELICATE, HIS EYE SHALL BE EVIL TOWARD HIS BROTHER, AND TOWARD THE WIFE OF HIS BOSOM, AND TOWARD THE REMNANT OF HIS CHILDREN WHICH HE SHALL LEAVE:— BECAUSE HE HATH NOTHING LEFT HIM IN THE SIEGE, AND IN THE STRAITNESS WHEREWITH THINE ENEMIES SHALL DISTRESS THEE IN THY GATES. Deut. xxviii. 53, 54.

The words of our Saviour foretelling the effect which his doctrines, as opposed to Judaism, would have upon those of the same household, may, in their *literal* interpretation, be applied to the circumstances of this stage of the siege.

Think not that I am come to send peace on earth: I am not come to send peace but a sword; for I am come to set a man at variance against his father, and the daughter against her mother; and the daughter-in-law against her mother-in-law. — And a man's foes shall be those of his own house.

Matt. x. 34, 35.

(2) Bell. Jud. 5. x. 3.

Here also might be applied the literal signification of the words spoken by David on another very different occasion — "While the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them; yea, and smote down the chosen men that were in Israel."

Psalm lxxviii. 31.

they had previously retained, were regarded as presumptuous, and experienced more complicated tortures. Women were dragged by the hair of their heads for attempting to keep or to conceal any article, however trifling in value or necessary to their existence; while infants were lifted from the ground, as they clung to the morsels which they had gotten. In short, no species of brutality or outrage was left unpractised, where the remotest possibility existed of gaining the smallest quantity of nourishment. (1) Every idea or sense of feeling was banished and forgotten; the maddening frenzy of the seditious carrying them on to the commission of acts, at the mention of which humanity stands aghast, and which are too horrible and disgraceful to be recorded. "Is not this," asks Bossuet, "an image of hell, where the condemned "hate each other less than they abhor the "dæmons who are their tormentors; and where "all around them is rage, confusion, and des-"pair?" (2) Dreadful as is the contemplation of these scenes, no reflection is more painful than that these savage tormentors were not in-

(1) As a fountain casteth out her waters, so she (Jerusalem) "casteth out her wickedness: violence and spoil is heard in her; before me continually is grief and wounds. Jer. vi. 7.

(2) N'étoit-ce pas une image de l'enfer, où les damnés ne se haïssent pas moins les uns les autres qu'ils haïssent les démons qui sont leurs ennemis communs, et où tout est plein d'orgueil, de confusion, et de rage? Suite de la Religion, Ref. viii.

stigated, at that time, by the cravings of hunger to commit enormities of such a magnitude, for which necessity might, perhaps, have been adduced as offering some degree of palliation ; but it was purely a wanton exercise of inhumanity, as they themselves had six days provision in store. (1) "But," continues Josephus, "it is impossible "distinctly to relate every instance of the depra- "vity of this people. I shall, therefore, only "candidly and briefly speak my mind ; that no "city ever suffered such misery, nor did any age "ever produce a generation more replete with "wickedness than this, from the beginning of the "world." (2)

Providence in mercy to mankind has so seldom visited them with famine, that, happily, it is difficult for us to conceive the extent of the wretchedness which is said to attend that grievous dispensation. That it gradually produces derangement of mind with the loss of animal strength, appears probable from reflecting on natural causes, as well as from the description of its effects, afforded us by the historian, in the dreadful instances to the truth of which he here bears such acknowledged testimony. That it

---

(1) Bell. Jud. 5. x. 3.

OH! WICKED AND PERVERSE GENERATION, WHO SHALL WARN YOU AGAINST THE WRATH TO COME? Matt. iii. 7.

(2) Bell. Jud. 5. x. 5.

should not, in its earliest stage, have brought the Jewish sufferers to a just sense of their national and individual depravity, would surely have afforded subject of astonishment; were it not evident from this, and other indications, that "even as they did "not like to retain God in their knowledge; God "gave them over to a reprobate mind," by which they were led on headlong to destruction.

CHAP. VI.

THE JEWS DESERT TO TITUS. — TERMS OF CAPITULATION AGAIN OFFERED, AND AGAIN REJECTED. — THE ROMANS RECEIVE A CHECK. — A COUNCIL OF WAR CALLED. — THE WHOLE CITY SURROUNDED BY A WALL. — THE FAMINE AT THIS PERIOD DESCRIBED. — THE EXCESSIVE CRUELTY OF THE SOLDIERS TOWARDS THE JEWISH DESERTERS. — FORTIFICATIONS RAISED, AND THE WOODS AROUND THE CITY CUT DOWN.

DURING the time that Titus was carrying on the operations of this siege, the extreme wretchedness and distress of the Jews made many of them so desperate, that parties were found in the night wandering secretly around the Roman camp, in search of food and casual nourishment. (1) They were intimidated from desertion altogether, ap-

(1) GO NOT FORTH INTO THE FIELDS, NOR WALK BY THE WAY, FOR THE SWORD, AND THE ENEMY, AND FEAR IS ON EVERY SIDE. Jer. v. 25.

prehensive that their absence and supposed escape might furnish the factions with a pretence for murdering their wives and children; that by such an example others might be deterred from entertaining notions of flight. On the other hand, it would have been difficult, and too likely to have betrayed their intentions, had they attempted to take their families with them.

It unfortunately happened, that as often as these parties ventured out they were captured by the enemy; who, after exposing them to tortures, crucified them in the sight of the besieged. This barbarity was far from being congenial to the feelings of Titus, who is said to have practised this severity with peculiar reluctance; as a day seldom passed without taking five hundred prisoners: but as the Jews had declined entering into a treaty, and had opposed all peaceable overtures with obstinate and inveterate zeal; Titus found it neither safe to discharge so many obdurate prisoners, nor could he spare, from his comparatively small army, a sufficient number to watch over or protect them: indeed, he had principally hoped, that the terror of such barbarity might be the means of inducing the Jews to comply with the terms which he had offered. These reasons were of sufficient weight in the mind of a heathen conqueror, a stranger to the purity of that religion, which prefers the exercise of mercy to sacrifice, to justify an expedient, spe-

ciously deemed necessary, by which a sentence of crucifixion was passed on hundreds, and as immediately executed by those, whose savage ferocity characterised them as Roman soldiers. The victims, therefore, were nailed in several ways and postures; while the barbarians, not contented with this mode of showing their hatred, aggravated the tortures which they inflicted, by scorn and cruel mockings. So great was the number of these pitiable sufferers, that "room was wanted for "more crosses, and crosses for bodies," so that they, says Archbishop Tillotson, "who had earnestly cried against our Saviour CRUCIFY HIM! "CRUCIFY HIM! were now made by God to eat "the fruit of their own ways, and were filled with "their own desires." (1) So far, however, was the horror of this cruel and useless spectacle from softening or intimidating the minds of the seditious, that it produced, not unnaturally, a result of a contrary tendency: for the friends and relations of the fugitives, and those who had appeared to favour a capitulation, were dragged to the walls of the city, and shown the fate which they might

(1) Sermon cxl.

Bell. Jud. 5. xi. 1. — Here was a self-evident correspondence between their crime and their punishment. They who had formerly crucified Christ before the City of Jerusalem, were made to suffer the same death within sight of the same walls.

expect, if they went over to the Romans. They were positively assured, that those whom they beheld in chains and crucified, were not prisoners of war, but deserters, who had in vain solicited mercy and protection. Titus, as soon as he was informed of this circumstance, having mutilated some of his prisoners, that this severity might prevent Simon from regarding them as deserters; sent them back to tell their own story: (1) advising them, at the same time, to terminate that war, which, if persisted in, would compel him to have recourse to other measures for the complete destruction of the city; though he assured them that it was not too late, by an immediate submission, entirely to preserve their lives, their country, and their Temple.

The Jews again scornfully rejected the offer, imprecating the bitterest curses on the heads of Titus and Vespasian; and declaring with one voice their contempt of death, and the greater value which they set upon their pride of national liberty, than upon the preservation of their lives. Their avowed object was only to devise methods of dis-

---

(1) HE THAT ABIDETH IN THIS CITY SHALL DIE BY THE SWORD, BY THE FAMINE, AND BY THE PESTILENCE: BUT HE THAT GOETH OUT AND FALLETH TO THE CHALDEANS THAT BESIEGE YOU, HE SHALL LIVE, AND HIS LIFE SHALL BE UNTO HIM FOR A PREY. Jer. xxi. 9.

The prophecy applies as forcibly to this, as to the former destruction.

tress and annoyance to the Romans, and provided this could be effected, they were alike indifferent either to their own fate, or to that of their country. With respect to the Temple, they professed, that while they had the world to worship in, they cared not what became of this particular shrine. (1) Upon this, Titus advanced his works, resolving, if possible, to gain that by force, which could not be obtained by reasonable or by persuasive means.

It was at this time that the band, entitled Macedonian, (2) joined the Roman army; it was composed of bold and daring characters, who valued themselves more upon their courage, than upon the exercise of that judgment which leads the warrior to victory. Vain of their prowess, and ambitious of the applause of the army, they affected to under-rate the valour of the Romans, and ascribed their disappointments to the want of more vigorous and effective operations: they rushed, therefore, suddenly upon the Jews, and though supported by the most obstinate determination to establish the character which they

(1) Trust ye not in lying words, saying, The Temple of the Lord! The Temple of the Lord! The Temple of the Lord are these!—Jer. vii. 4.

(2) They were not Macedonians but Syrians, subjects of Antiochus King of Commagena: their band was called στιφος Μακεδονων only, because they were armed and disciplined like the old phalanx.

professed, by this unexpected assault upon the enemy; yet in this instance the Jews proved themselves superior, and having routed the whole band, taught them, that to lay pretensions to the distinction of Macedonian troops, they must also ensure themselves of their good fortune.

The Romans began to execute their designs by raising four banks around the city, from which their engines might assault the works and fortifications exalted on the eminence above. (1) Situated in the valley between Moriah and Bezetha, and under the commanding heights of Antonia and Sion, nothing could be attempted till mounds and towers built upon them were raised to an equal elevation. This was an undertaking so laborious and of so vast a magnitude, as if conceived, could hardly have been executed by any other than a Roman army. The wonder and consternation of the Jews in a few days appeared conspicuous, when they beheld these works rising with a rapidity scarcely credible. (2) The first of

---

(1) Titus at first disdained the idea of conquering by famine, what might more nobly be gained by the sword.—"He prepared," says Tacitus, "to carry the place by storm; to linger before it till famine compelled a surrender, appeared unworthy of the Roman name. Romani ad oppugnandum versi, neque enim dignum videbatur, famem Hostium opperiri."—Hist. v. 11.

(2) FOR THUS HATH THE LORD OF HOSTS SAID, HEW YE DOWN TREES, AND CAST A MOUNT AGAINST JERUSALEM; THIS

these was erected directly in the front of the tower of Antonia, which John, with much ingenuity, by undermining, shortly rendered altogether useless; destroying, at the same time, every soldier and engine stationed on its height. (1) Two days afterwards Simon and his party, elated by John's success, sallied out to attack the others; their bravery on this occasion was carried to the utmost; they fought the enemy hand to hand, and burnt their works under hazards of the greatest danger. The Romans were now made to feel the resentment of an infuriated people, and were certainly, in this instance, if not in any other, made sensible that

---

IS THE CITY TO BE VISITED; SHE IS WHOLLY OPPRESSION IN THE MIDST OF HER.—Jer. vi. 6.

These mounds were begun on the 12th of May, and after unwearied application, were finished on the 29th of the same month. The first before Antonia, was raised by the fifth legion. The second was stationed thirty-five feet from the first, and raised by the twelfth legion. The third was at the Pool of Amigdalon, on the north, cast up by the tenth legion. The fourth at the High-Priest's Monument, raised by the fifteenth legion, at the distance of fifty feet from the last.

Vide Bell. Jud. 5. xi. 4.

(1) In a similiar manner a Rhodian engineer, by undermining the ground without the walls of the town, rendered ineffective a vast machine, called HELEPOLIS (city-taker) built upon a square base, each side of which was fifty cubits, in height one hundred, and moveable upon wheels of enormous strength; with which Demetrius assaulted the fortifications of Rhodes when he besieged it. For a particular description of this engine, compare Diod. Siculus. l. xx. ch. 5. with Plut. in vitâ Demet.

the nation with which they were contending, although unable to boast of military knowledge and discipline, was neither deficient in spirit, nor in the qualities essential to constitute a warlike character. Their conduct and unexampled courage were, in this juncture, directed with so much judgment, and by so prompt an address, that the Romans were effectually driven to their camp, under circumstances of heavy dejection. Their indefatigable exertions were in so short a time rendered inefficient, that they began seriously to doubt, whether it were practicable to take the city, even with the assistance of every engine usually employed in war.

The Jews continued to use every effort to oppose the enemy, and not unfrequently with such success, as to cause the Romans visible discomfiture. Titus now for the first time betrayed apprehensions that his army would not be sufficient to execute his designs; a consideration leading him to despair of gaining the ultimate object of contention: assembling, therefore, a council of war, he consulted upon the measures to be adopted in the present emergency. Some of the commanders advised the whole army to be collected together, and to make one general attack upon the city: others, that the walls and ramparts should be repaired, to prevent the excursions of the enemy; and thus, by cutting off every supply, famine would prove more destructive than the

sword. These and many other methods having been suggested, it was at length the determination of Titus, supported by the approbation of the whole council, to surround the city with a wall, which, by being strictly guarded, would effectually cut off every communication; when at length the Jews finding themselves hemmed in on all sides, and convinced that they were in the power of the enemy, might be compelled to surrender, to preserve the city and themselves from inevitable ruin. (1) He hastened, therefore, to execute this resolution; and having assigned to every soldier the part which he was to perform, proceeded to mark the outlines of his projected circumvallation. This undertaking would have presented too many difficulties, and the prospect of too laborious an application to be attempted hastily, much less to be adopted so vigorously, by any army but that which had hitherto designed and carried into

(1) When the proposition was first made in this council to blockade the city, Titus objected to it, "as being," says Tactitus "unworthy of the Roman arms to resort to such an "unwarlike expedient;" but as it now appeared to his mind that his army was insufficient to carry on the siege in the usual manner of attack, he acquiesced in the measure: we shall see, however, towards the close of this history, that the spirit of Titus could not brook delay, and that instead of starving out the besieged, he put them to the sword, thus remarkably fulfilling the prediction that "THOSE DAYS SHOULD BE SHORT-"ENED:" in consequence of which, the whole siege lasted but six months.

effect, projects of as extensive, and, seemingly, of as astonishing a nature: but with that zeal and activity which had ever characterised the enterprises of this warlike people, this immense wall was completed in the space of three days.(1) Its

(1) This wall, says Josephus (5. xii. 2), commenced at the Assyrian camp where the main body of the Roman army was now stationed, and was carried to the lower parts of Cœnopolis; from thence along the valley of Cedron to the Mount of Olives; then bending southward, took in the rock of Peristereon, and that hill adjoining, which is near to the valley reaching to Siloam; whence it bent again to the west, and went down to the valley of the Fountain, beyond which it went up from the Monument of Ananus, the High Priest, and took in that mountain on which Pompey had formerly pitched his camp. It returned then to the north side of the city, and was carried on as far as a village, called "The House of Erebinthi;" thence, taking in Herod's Monument, was joined on the east, at the camp of Titus. — (See the plan of the city opposite the title page.)

It was with a reference to this wall, that our Saviour cautioned his disciples to flee from Judea to the mountains, when they thus saw Jerusalem encompassed by armies; for as soon as this circumvallation was completed, "all hope of safety "was cut off from the Jews, and all means of escaping from "the city were rendered impracticable."

This laborious undertaking occupied the whole army of Titus three days and nights; a rapidity inconceivable; particularly when we reflect that the wall, which in extent corresponds, in a remarkable manner with this, built by the army of the younger Scipio, when in the last Punic war he besieged Carthage, was effected by the incessant industry of more than double the numbers of Titus, in not less than twenty-four days. To this it may be said, that the Romans, in the former instance, were very little, if at all, annoyed in their operations

circumference was nearly five English miles, having thirteen redoubts of rather less than a furlong in circuit, tending equally to its security and strength. These were all strongly garrisoned, and the whole enclosure, from being completely guarded, became one impregnable barrier. (1)

The city, thus surrounded, the famine, as might be expected, was excessive. Houses were filled with bodies of women and children, and the streets choked with the putrid corses of aged and infirm men. Even they who survived were in so emaciated a condition, as to be destitute of strength sufficient to attempt the burial of their dead. In this abyss of misery, grief was silent, and lamentation was not heard: all pains and passions were smothered in the weakness of long endured hunger.

---

by the enemy: whereas, in the latter, the utmost efforts were made, both to check their designs, and to render their labours ineffectual.

(1) FOR THE DAYS SHALL COME UPON THEE, THAT THINE ENEMIES SHALL CAST A TRENCH ABOUT THEE, AND COMPASS THEE ROUND, AND KEEP THEE IN ON EVERY SIDE. — Luke, xix. 43.

I WILL CAMP AGAINST THEE ROUND ABOUT, AND WILL LAY SIEGE AGAINST THEE WITH A MOUNT, AND I WILL RAISE FORTS AGAINST THEE. — Isaiah, xxix. 3.

Then were the words of Ezekiel in effect again fulfilled — THE SWORD IS WITHOUT, AND THE PESTILENCE AND THE FAMINE WITHIN: HE THAT IS IN THE FIELD SHALL DIE WITH THE SWORD; AND HE THAT IS IN THE CITY, FAMINE AND PESTILENCE SHALL DEVOUR HIM. — Ezekiel, vii. 15.

Others, who wanted for that relief which the arm of death could only give, stood gazing with tearless eyes and ghastly looks, at those whose sufferings were already terminated. The city was wrapt in a profound and universal gloom; but these scenes, awful as they were, and dreadful as they appeared, were less deplorable than those immediately succeeding them. Houses, so lately the habitations of the strong and wealthy, but now the noisome dwellings of the dead, were again broken into and explored. (1) Here the monsters of faction and cruelty, not yet sated with the life-blood which they had shed, or satisfied with the violence which they had offered to the mangled bodies while the spark of life existed, now stripped them of the useless and little covering that remained, and once more assaulted them with every indignity that wantonness could devise, or brutality could inflict. (2)

When the Jews were no longer able to endure the putrid corruption of the dead, orders were

---

(1) THE CITY OF CONFUSION IS BROKEN DOWN; EVERY HOUSE IS SHUT UP THAT NO MAN MAY COME IN; — Isaiah, xxiv. 10. — Josephus repeatedly mentions that the houses were filled with the dead carcases, and then shut up.

(2) Josephus further describes the inhumanity of these wretches, "who cruelly tormented those who were not yet "dead, but on the eve of expiring; by plunging swords into "every part of their bodies, so that no stroke proved immediately fatal." — Bell. Jud. 5. xii. 3.

issued to have them buried at the public charge; but for want of room to dispose of them, these impious wretches cast them headlong from the walls into the vallies beneath, (1) presenting a spectacle of so horrid a nature, that when Titus, surveying the different posts of his army, found the ditches filled with the dead carcases, emitting a continued pestilential vapour, he fetched a deep sigh, and stretching out his hands to heaven, appealed to his Gods that he was innocent of the sight before him, the Jews having brought the entire guilt of it upon themselves. (2)

---

(1) THEREFORE BEHOLD, THE DAYS COME, SAITH THE LORD, THAT THIS PLACE SHALL NO MORE BE CALLED TOPHET, NOR THE VALLEY OF THE SON OF HINNOM; BUT THE VALLEY OF SLAUGHTER. AND I WILL MAKE VOID THE COUNCIL OF JUDAH AND JERUSALEM IN THIS PLACE; AND I WILL CAUSE THEM TO FALL BY THE SWORD BEFORE THEIR ENEMIES, AND BY THE HANDS OF THEM THAT SEEK THEIR LIVES: AND THEIR CARCASES WILL I GIVE TO BE MEAT FOR THE FOWLS OF THE HEAVEN AND FOR THE BEASTS OF THE EARTH. — Jer. xix. 6, 7.

THUS SAITH THE LORD, EVEN THE CARCASES OF MEN SHALL FALL AS DUNG UPON THE OPEN FIELD, AND AS THE HANDFUL AFTER THE HARVESTMAN, AND NONE SHALL GATHER THEM. — Jer. ix. 22.

(2) Titus is said throughout this siege to have given proofs of great humanity and feeling; but this has been questioned by those who are well aware that even the flattering title given to him by Suetonius (Amor et deliciæ humani generis), that he was the love and delight of mankind, was not, as many have presumed, conferred upon him for his conduct at Jerusalem, but at Rome; and then, not till some time after this siege: indeed it appears that neither he, nor his father were thought well of at Rome, till they had obtained the purple.

It was a circumstance truly remarkable, notwithstanding the immense accumulation of putrid bodies, both within the city and without the walls; notwithstanding, also, it was at the hottest season of the year, that no pestilence arose either in the city or the camp. Josephus, though he frequently speaks of the putrefaction of the dead, no where mentions infection as the consequence of it. Providence seems to have ordained, that the besieged should suffer from the curses of war and famine in the extreme, but not from this; for had a pestilence prevailed, it is impossible but that the Romans must have been equal sufferers from such a plague with the Jews themselves, from which, however, as being the instruments of the Almighty, they were, evidently, miraculously preserved. (1)

The people, now labouring under the accumulated horrors of famine and despair, looked with an eye of jealousy upon the easy enjoyment of the enemy, who, with little difficulty, were able to procure every kind of provision from Syria and the neighbouring provinces. Their supplies were so plentiful, that several, from a cruel ostentation, went up to the walls, irritating the want on one

(1) Il est difficile que tant de peuples renfermez dans une ville durant les chaleurs de l'été, de si méchants nourritures, et sourtout la puanteur de tant corps morts, n'aient joint la peste à la famine. Joseph n'en parle néanmoins qu'en endroit, en passant. Ce qui marque qu'elle ne fut pas considérable.

Tillemont Ruine des Juifs.

side, by displaying the abundance on the other. But all was ineffectual! Nothing could now operate on the feelings of the seditious Jews. Titus, therefore, from motives of compassion to the remainder of the miserable people, determined to pursue with indefatigable assiduity, his new operations; and to carry them forward with all possible despatch. For this purpose he again raised mounds, similar to those recently destroyed, with the exception of the one before Antonia; the magnitude of which was now considerably increased. The woods in the neighbourhood of the city were immediately employed as materials best adapted to the construction of these, and of every description of warlike implements. Thus occupied, the minds of the Romans seemed to have turned from the contemplation of the state of their enemies, to the pursuit of objects, calculated only to display national skill and ingenuity. Busied in raising fortifications, and in the construction of various complicated and destructive engines, they appeared to have laid aside all present hostilities, with a view more effectually to secure future conquests. Heedless of what was passing within the walls, they were unconscious of having inspired any additional dread by the appearance of their works; till many of the Jews foreseeing distress even greater than that which they had already suffered, deserted to the Romans; some making their escape by leaping the walls; others, under pretence of attacking

the enemy with stones; and the rest, by the application of various other stratagems: but here, by avoiding one kind of misfortune, they fell into another not less dreadful; for the surfeit of provisions in the camp, proved more immediately fatal than the want of them in the city. Famine had so long preyed upon them, that in the midst of plenty it was too difficult to controul the appetite, or to check the importunate demands of hunger, till the enervated powers of nature, overburdened and exhausted, gave way to death. Scenes, alas! of more complicated wretchedness might still be developed; but among all the objects of calamity and distress, none can surely exceed in abhorrence that of a fugitive Jew, surprised among the Syrians, in the act of searching for gold that he had swallowed purposely to conceal. The report of this discovery, flying through the camp, soon reached the knowledge of the Syrians and Arabs, who suspecting the Jews in general of having secreted their gold, by an application of the same disgustful means, ripped open ten thousand of them in one night, to procure the hidden treasures: "than which," says the historian, "it "does not appear to me that any misery, more "terrible, ever befel the Jews." (1) Titus was so

(1) Bell. Jud. 5. xiii. 4.

THEY SHALL CAST THEIR SILVER IN THE STREETS, AND THEIR GOLD SHALL BE REMOVED; THEIR SILVER AND THEIR

transported with anger at the brutality of this action, that he was on the point of ordering his horse to surround and put the Syrians to immediate death, had not the number of the guilty so greatly exceeded that of the murdered: discovering, too, that many of his own soldiers were implicated in the crime; he first severely reprimanded the auxiliaries and those of his own men concerned with them, and then threatened death, without mercy, to any one who should be found afterwards committing a similar offence.

Thus even without the walls, the Jews, in this instance, sought in vain for that refuge and protection which seems hardly ever to have been withheld from them by the desire, or by the command of Titus; so that the number of the slain in the camp was comparatively very small, and indeed not such as to be mentioned, when it is considered how many thousands perished in the city: for on the testimony of one of the commanders of the gates, who afterwards espoused the cause of the Romans, it appeared from the period of the encampment of Titus before the town, to that day, a space of time rather exceeding two months, there passed through his gate, one hundred and fifteen thousand

GOLD SHALL NOT BE ABLE TO DELIVER THEM IN THE DAY OF THE WRATH OF THE LORD: THEY SHALL NOT SATISFY THEIR SOULS, NEITHER FILL THEIR BOWELS; BECAUSE IT IS THE STUMBLING BLOCK OF THEIR INIQUITY. — Ezek. vii. 19.

and eight dead bodies, and these only of such as fell in his department to notice, and, consequently, exclusive of those thrown over the walls. It appeared afterwards upon the computation of many distinguished persons who deserted, that six hundred thousand poor people were carried out of the gates, besides others in a much greater number, who having no friends to bear their bodies without the city, were piled in heaps and shut up in houses. (1) As an instance of the scarcity of provisions at this time, it may be mentioned, that wheat, where it could be procured, was valued at a talent a bushel. (2) But since all outward communication with the city had been cut off, more disgusting expedients were resorted to than it is possible to conceive under dissimilar circumstances; such, indeed, as human nature can reflect upon only with sensations of distress; but which, at the same time, manifested that even objects of abhorrence, by excessive hardships and misfortunes, become reconcileable to our degraded nature. (3) The bare recital of these calamities

---

(1) EVERY HOUSE IS SHUT UP THAT NO MAN MAY COME IN. Isaiah, xxiv. 10.

(2) The value of the Jewish silver talent, which it is to be supposed this is intended to mean, amounted to three hundred and seventy-five pounds sterling money. Josephus says, in the former description of the famine, that "the wealthier Jews "gave all *they possessed* for a bushel of wheat."

(3) When the King of Syria besieged Samaria — There was a great famine in Samaria; and behold *they besieged it*, until

excited pity in the Romans, but the factions having both witnessed and felt these sufferings, were not so much as sensible that their own rebellious obstinacy had caused this excess of misery;(1) and thus "were hurried on, under "the impulse of a blind fatality, to the ruin of "themselves, and the destruction of their city.(2)

John and his faction, finding the veneration for the Temple had lessened, and that all exercises of religion had given way to the study of defensive warfare, and the pursuit of every cruel excess, which religion alone was calculated by her influence on the mind to prevent; seized without scruple upon the sacred vessels of the Temple, and applied them to the most unholy purposes; alleging, that

---

an ass's head was sold for fourscore pieces of silver; and the fourth part of a cab of dove's dung (something more than a quarter of a pint) for five pieces of silver. — 2 Kings, vi. 25. — When Nebuchadnezzar besieged Jerusalem — The famine prevailed in the city, and there was no bread for the people of the land. — 2 Kings, xxv. 3.

In this siege we have just seen that a bushel of wheat would readily have been bought at the price of a talent, and it will shortly appear that greater and more complicated distress prevailed, such, indeed, as was not felt by any other nation, "no," says our Saviour, "nor ever shall be."

(1) Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall; at the time that I visit them, they shall be cast down, saith the Lord. — Jer. vi. 15.

(2) Bell. Jud. 5. xiii. 7.

they who fought for the Divinity, were justified in the use of every gift or utensil consecrated to his service. Under such pretence, the depositories of the wine for the sacrifices were ransacked, as well as the conservatories of the holy oil, and applied to those ends for which they were the least appropriated. This circumstance of itself is sufficient to mark the degenerate state to which the minds of the insurgents were reduced, and how the excesses of misery and despair operate upon the human disposition. The Jews held every instrument belonging to the Temple, or employed in its service, in the most exalted estimation; and many are the instances in which other and important considerations have been sacrificed to their dread of infringing upon the ceremonials of their worship, or of the misapplication of the sacred furniture of their Temple. These scruples, in our Saviour's time, were carried to so great an extent, that he made it the frequent subject of his animadversions to this people, when he beheld them giving such a decided preference to the externals, rather than to the essentials of their religion. (1) The abhorrence in which even Josephus

(1) Woe unto you, ye blind guides, which say, whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that

held the sacrilegious conduct of John and his adherents; the warmth of his indignation, excited by this occurrence, sufficiently testifies, as well as the punishment of which he thought it deserving. "And here," says he, "I cannot but speak my "mind, and give way to that concern which it "dictates. I suppose, that had the Romans de- "layed their coming against these profane people, "that their enormous wickedness would have "caused the city to have been buried by an earth- "quake; or to have been swallowed up by the "overflowing of the waters; or by the same de- "structive means, by which Sodom was wiped "away from the earth; for it brought forth men "less mad and less atheistical, than the people of "this city." (1)

The state of Jerusalem was every day becoming worse; parties were still more violent and fierce,

---

is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? — Woe unto you Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. — Matt. xxiii. 16, 19, 25, 26.

(1) Bell. Jud. 5. xiii. 6.

Josephus plainly alludes here, to the three great memorable punishments — that inflicted upon Korah and all his company, who were swallowed up by an earthquake (Numb. xvi. 32, 33) — that upon mankind by the deluge, (Gen. vii. 17.) — and that which befell the Sodomites in the destruction of their city by fire from heaven (Gen. xix. 24.)

and the famine pressed without distinction upon all classes of the people. Having little to contend for within the walls, they proceeded from a civil, to a foreign war; inspired less with the hope of victory than with the expectation of giving vent to rage and despair. They who had hitherto been scrupulously fearful of becoming polluted by contact with the dead or unclean, were now seen trampling without pity or remorse, upon the putrid bodies of their late relatives, friends, and fellow citizens. Wading through streams of blood, they seemed, while in the act of holding out defiance to their enemies, to reproach the Almighty for delaying that punishment which too conspicuously hung over them; and for which they awaited with sensations of indifference and contempt; in short, it was evident that they fought less for conquest, religion, or freedom, than for the annihilation of their nation, their temple, and themselves.

The mind of the Romans was still bent upon the completion of their surprising projects, though they were for some time distressed for the want of materials to finish their works. The woods in the immediate vicinity of the city had been already cut down for the purposes of war; but as it now appeared probable that the city itself, from the obstinacy of the besiegers, would shortly be stripped of its wealth and grandeur, Titus no longer considered the beauty of the country, but seemed determined that its appearance should wear as

gloomy an aspect as the capital: he ordered, therefore, his soldiers no longer to spare one, more than the other; and such was the zeal and labour of the army to obey the commands of their general in this destructive order, that all the woods within ninety furlongs of Jerusalem were cut down: and in the course of one-and-twenty days all necessary operations were finally completed. (1)

So dismal a change in the prospect around was never before seen: one of the most delightful countries under Heaven, surrounded on all sides with the most beautiful gardens, plantations, and buildings, was now converted into a barren waste, where not a tree, a shrub, nor a building, were left to mark the traces of its former beauty. All was desolation and ruin, and "strangers who had "seen it before, could not forbear weeping at its "lamentable and altered appearance." (2)

This description of the desolation of the country, strongly marks the application of the words of

---

(1) FOR THUS SAITH THE LORD OF HOSTS, HEW YE DOWN TREES AND CAST A MOUNT AGAINST JERUSALEM: FOR THIS IS THE CITY TO BE VISITED: SHE IS WHOLLY OPPRESSION IN THE MIDST OF HER. — Jer. vi. 6.

(2) Bell. Jud. 6. i. 1.

Beautiful for situation, the joy of the whole earth is Mount Zion. — Psalm xlviii. 2.

HOWL, FIR-TREE; FOR THE CEDAR IS FALLEN; BECAUSE THE MIGHTY IS SPOILED. HOWL, OH! YE OAKS OF BASHAN; FOR THE FOREST OF THE VINTAGE IS COME DOWN.

Zech. xi. 2.

Isaiah. The subject is mournful, but the language of the prophet is beautifully descriptive; while that of the historian is pathetic, and, with regard to the prediction, circumstantially apposite. "Your country is desolate! your cities are burnt "with fire! your land, strangers devour it in your "presence! and it is desolate as overthrown by "strangers! and the daughter of Zion is left, as "a cottage in a vineyard; as a lodge in a garden "of cucumbers, as a besieged city!" (1)

Jerusalem, so lately in point of situation, "the "joy of the whole earth," is now like a pyramid in the desert, wonderful to gaze on; while all around is waste, barrenness, and desolation, filling the mind with a mixture of mournfulness and awe. If the Saviour of the world, foreseeing this appearance, could, on approaching the city weep over it; where is the surprise that even they who were unconnected with it, should now, looking on its change, feel emotions of regret? and if strangers were thus affected, how natural was it for the Jews in aftertimes, when visiting this spot, to pour out their tears where so many of their forefathers, kindred, and connections had shed their blood. (2)

---

(1) Ch. i. 7—9.

(2) We shall see, towards the conclusion, that the unhappy Jews, when subject to the Greek Emperors, were obliged to bribe the soldiers for permission to weep over its remains.

CHAP. VII.

THE ROMANS TAKE THE TOWER OF ANTONIA, AND MAKE AN UNSUCCESSFUL ATTACK UPON THE TEMPLE. — TITUS ADDRESSES THE JEWS. — ANOTHER ASSAULT MADE UPON THE TEMPLE, AND WITHOUT EFFECT. — THE STATE OF THE FAMINE IN THE CITY DESCRIBED. — A MOTHER PUTS HER CHILD TO DEATH WITH A VIEW MORE PARTICULARLY TO STIGMATIZE THE SEDITIOUS. — A THIRD UNSUCCESSFUL ATTEMPT MADE UPON THE TEMPLE. — THE ROMANS CALL A COUNCIL OF WAR. — THE LAST ATTACK UPON THE TEMPLE SUCCEEDS. — THE SURROUNDING BUILDINGS ARE SET ON FIRE. — TITUS ENTERS THE TEMPLE. — THE TEMPLE IS BURNT, AND A DREADFUL CARNAGE OF THE JEWS ENSUES. — SIX THOUSAND PEOPLE KILLED, WHO ARE ASSEMBLED BY AN IMPOSTOR.

ALL previous arrangements being made, Titus commenced an attack upon the third wall, but his efforts during the first day were of little avail, as the battering rams made but a slight impression upon this stupendous fortification. His exertions, however, were continued with unwearied applica-

tion during the day, at the close of which they were suspended only till the returning light summoned them anew. The following morning presented the accomplishment of that which he had in vain laboured to effect: some of the foundation stones having been disjointed by the repeated shocks of the engines, caused the wall above, in the course of the night, suddenly to give way.(1) Various were the effects which the sight of this had upon the minds of both parties: the Romans conceived this wall to have been the only remaining barrier between them and the city, and were, therefore, at first sight elated by its unexpected downfall, and then as suddenly disappointed by the appearance of another, apparently of equal strength: while the Jews experiencing the contrary feelings, were now dejected at the success of the enemy, and now encouraged at the chagrin they manifested at finding another impediment to their progress: at the same time, gaining confidence from the reflection that the tower of Antonia would still yield them that protection which it was so capable of affording; they stood upon their defence.

Titus perceiving the mortification of his troops, commanded them to assemble around him, that

---

(1) Here again, Titus, like Nebuchadnezzar, "brake down "the walls of Jerusalem round about."—2 Kings, xxv. 10.

he might, by reviving their hopes, inspire them with patience to bear up against every disappointment, and with perseverance to accomplish his ultimate designs. After enforcing the example of constancy and valour displayed by the Jews in their struggles under horrors the most complicated, and sufferings the most intolerable, and instigating them to revenge the deprivations brought upon them by the madness of the besieged; he adverted to the supposed glory and immortality which awaited those who valiantly died in arms, in these remarkable words, exhibiting in one view, the notions entertained by these heathens of death, and their conceptions of a future state of existence. "With respect to myself," said he, "I shall for "the present waive any personal commendation "on those who die in war, and the mention of "that immortality which is designed to reward "those men who fall in the display of martial "bravery; at the same time, I cannot forbear to "speak of the unhappiness of those who, under "different circumstances, die in time of peace "of some bodily disease; whose souls and bodies "are condemned together to be extinguished in "the tomb. What thinking man is there among "you, who knows not that the soul, when severed "from the mortal body by the sword in battle, is "wafted by the æther, that purest of all elements, "to the regions of the stars; and is there united "in joyful communion with that bright society, be-

" coming either demi-gods, or propitious heroes,
" shining from thence upon their posterity below?
" Who knows not, that those souls which waste
" away with the infirmities of the body, are lost
" in the obscurity of perpetual night, death blot-
" ting out their names and memory from the re-
" collection of all; while it annihilates both body
" and soul, be they ever so free from the cor-
" ruption, or so unpolluted from the defilements
" of the world?" (1)

The encouraging voice of their General led many of the soldiers to attempt the greatest diffi-

(1) Bell. Jud. 6. i. 5.

Longinus remarks, that one of the boldest and happiest figures of speech ever used, is that apostrophe of Demosthenes, in which, amidst the general despondency of his countrymen after the defeat of Cheronea, he appeals to the souls of those great men who had fallen in fighting the same glorious cause of liberty, to testify that they had not done wrong in exposing their lives and safeties for their country. He, like Titus, upon this occasion, deifies the persons whose names he uses, as men do those of the gods, in attestation of the most solemn truths; and while he pays this high honour, consoles the friends and relatives of those who had just fallen in the same cause; animates those very friends with the same spirit and sentiments, and tells them, not in the common way of affirmation, but with a religious vehemence and pathetic energy, that the event of battle in such a cause must be always fortunate; for that they who fall have an earlier taste of that reward which attends virtuous actions, than they who survive: that the latter receive the honours of their country, but the former the favour of the Gods, and are admitted into their number.

Longinus de Sub. sec. xvi.

culties; particularly that arduous one of first ascending the breach; an undertaking to which some flew with more impetuosity than judgment, and, consequently, became victims to their rashness. It was now discovered that the interior wall, which had occasioned so much alarm, was, from the haste in which it had been thrown up, little calculated to obstruct the passage of an enemy; a small party, therefore, of the Roman guard, actuated by that thirst for glory with which they had been so effectually inspired, made their way at midnight to the tower Antonia, and having surprised and killed those who kept the watch, took possession of the wall. Hence sounding a trumpet, they gave a signal which was immediately answered by Titus, at the head of a chosen body of his soldiers. The Jews, taking the alarm, imagined, in their fear, that the whole army of the Romans were suddenly come upon them; and, conceiving all resistance to be in vain, abandoned the defence of the wall, and hastened to the protection of the Temple, where they were soon encountered by the Romans, in a conflict of so sanguinary a nature, that it was not till day-break that Titus discovered the impossibility of contending against the numbers by which he was on all sides assailed. In this encounter, at the porch of the Temple, now defended by all the might and vigour of an infuriated people, a Roman centurion, named Julian, displayed an act of such surprising courage,

that the historian, in honour of his memory, has recorded with the circumstance, the high commendation bestowed upon it by Titus and his army. — While the Romans were endeavouring to gain the disputed entrance to the Temple, this man, sword in hand, with a strength of body at which all were astonished, forced a passage through the thickest of the Jews, dealing slaughter among those who at this time were in fact the conquerors: they gave way to him on all sides; and whether in their astonishment, or from supposing that such activity and might were more than human, they stood panic-struck for an interval, and then, infuriated, rushed upon him. Notwithstanding this, he continued to press forward; and though beset on all sides, would, in all probability, have escaped to Titus, had not his iron-studded sandals slipped upon the marble pavement, and laid him prostrate amidst the enemy. For some time he defended himself with unparalleled agility, sheltering himself with his shield and armour from many of the attacks of his adversaries; but his situation was too confined, as well as too difficult of access, to receive any assistance from his fellow soldiers: perceiving this himself, he yielded to his fate, leaving an example of that uncommon courage so much admired and practised by the Romans.

Titus was now compelled to retreat, but not before he had effectually secured Antonia. Orders were issued to raze the foundations of this hold,

for the purpose of opening a communication with the Temple, and of eventually gaining an access by which the army might better contend for its possession. Fourteen days after the commencement of these hostilities, the offering called, "the "daily sacrifice," ceased, from the want of priests to offer it. (1) Titus, failing in his object to effect an opening into the Temple, invited John to a fair battle; this he not only rejected, but accompanied the refusal by the propagation of a second report, that the Romans had, with studied cruelty, murdered all deserters without distinction. This

(1) This was on the 17th of Tamur, or July, A. D. 70, when, according to the prediction of Daniel,—"IN THE MIDST OF "THE WEEK HE SHALL CAUSE THE SACRIFICE AND OBLATION "TO CEASE," ix. 27; that is, after three days and a half of years, or three years and a half, these were to cease; which exactly happened; for from February, A. D. 67, when the war commenced under Vespasian, to July, A. D. 70, when this occurred, comprehends the assigned space of time.

FOR THE CHILDREN OF ISRAEL SHALL ABIDE MANY DAYS WITHOUT A KING, AND WITHOUT A PRINCE, AND WITHOUT A SACRIFICE, AND WITHOUT AN IMAGE, AND WITHOUT AN EPHOD, AND WITHOUT A TERAPHIM. — Hos. iii. 4.

LAMENT, LIKE A VIRGIN GIRDED WITH SACKCLOTH, FOR THE HUSBAND OF HER YOUTH. THE MEAT OFFERING AND THE DRINK-OFFERING IS CUT OFF FROM THE HOUSE OF THE LORD; THE PRIESTS, THE LORD'S MINISTERS, MOURN. — GIRD YOURSELVES, AND LAMENT YE PRIESTS; HOWL, YE MINISTERS OF THE ALTAR: COME, LIE ALL NIGHT IN SACKCLOTH, YE MINISTERS OF MY GOD: FOR THE MEAT-OFFERING AND THE DRINK-OFFERING IS WITHHOLDEN FROM THE HOUSE OF YOUR GOD. — Joel, i. 8, 9, 13.

accusation Titus immediately refuted by exhibiting his captives on the fronts of the ramparts, who were instructed to address their countrymen with an endeavour to persuade them, if they would not surrender up the city, to consign the protection of the Temple to Cæsar, who would preserve it unpolluted from the power and profane indignities of the seditious; but in the event of an obstinate resistance, that Titus would himself burn that sacred edifice which they formerly had so much revered; although he had determined to do it, only in the last extremity. This application was treated with the accustomed indignity by the factions. (1)

The Temple was already strewed with dead bodies, the Sanctuary had been profaned by assassins, and such was the extravagance of the besieged, that their enemies appear to have paid more reverence to their rites, than even they themselves. There was not a soldier throughout the army, who had not, at that time, a more than equal veneration for the Temple and the Divinity worshipped there, with any that Jerusalem could boast. Grieved, therefore, at the obstinate conduct of the wretched Jews, Titus once more addressed them, and his words on this occasion are so remarkable, when we consider them to have

(1) Who shall come down against us, or who shall enter into our holy habitation? — Jer. xxi. 13.

been spoken by a heathen to a religiously enlightened people, that they deserve to be perpetuated.

"Have ye not, ye wicked miscreants! pro-
"hibited that holy place from being invaded by
"any one, on account of its indisputable sanctity?
"Have ye not written upon the columns and
"partitions, inscriptions both in Greek and Latin,
"declaring it unlawful for any foreigner to enter
"the limits of the enclosure immediately sur-
"rounding it? (1) Have we not ourselves shown
"our regard by making it death to any man,
"whether Jew or Roman, to pass those bounds?
"How comes it then, ye impious wretches, that
"the sanctuary is thus profaned by assassination
"and murder, and defiled with blood, foreign and
"domestic? I appeal to all the gods of my
"country, and to the Divinity who lately in-
"habited your holy Temple, but alas! who has
"now forsaken it. I appeal to my army; to the
"Jews who are joined with me; and to your-
"selves; that I am innocent of all these abomin-
"ations! and I do sacredly protest, that if ye
"will quit this holy place, no one shall approach

(1) The temple itself was encompassed by a stone wall, as a partition; on which was written an inscription, forbidding any foreigners to enter it under pain of death.—Vide Antiq. 15. xi. 5. Foreigners might enter no further than the Court of the Gentiles.

"to offer it indignity; at all events, it will be "my endeavour to preserve and protect your "Temple, whether it be your wish or not." (1)

This speech met with the same disdain that had marked the reception of every other: finding the Jews divested of even common regard, either for the Temple or themselves; Titus was compelled again to take up arms. With this view he ordered an attack to be made upon the enemy at midnight, but as the scene destined for action was extremely confined, and the undertaking hazardous, the commanders objected to Cæsar's leading them on in person, soliciting him to take his own station near the fort of Antonia, not only that his valuable life might be in security, but that he might from thence better judge of the valour of his men; and be better enabled to appreciate their exertions. Accordingly at the ninth hour of the night the contest began; when the Jews, between darkness and surprise, distinguished neither voice nor countenance. (2) Following the impulse of passion and resentment, they fell indiscriminately upon each other, and killed more of their own men than even the enemy could, under such circumstances. The Romans, who had kept themselves compacted under the cover of their bucklers, and

(1) Bell. Jud. 6. ii. 4.

(2) The ninth hour of the night accords with our third hour of the morning.

knowing each other by private signals, made a vast destruction; but the Jews at break of day finding their error, adopted a more regular mode of combat: and so vigorous and active a resistance did they make, that at mid-day the enemy was compelled to retire.

The Romans now exerted all their attention and activity to raise mounds against the Temple, having effected a passage to it from the tower of Antonia. One of these was placed against the north-west corner of the court of Israel: another at that northern edifice which separates the two gates; the third against the western cloister of the court of the Gentiles; and the last against the northern corner of the same. These, from the situation of the Temple, and the difficulty of procuring materials, were raised with infinite labour. The Jews were now every day becoming weaker, the war fiercer, and the famine more severe; they proceeded, therefore, "as men do in pestilential "diseases, to cut off the infected part to preserve "the body," by setting fire to the north-west cloister of the Temple; making an opening of nearly twenty cubits. (1) After this, the Romans burnt fifteen cubits more on the north side, and

(1) Bell. Jud. 6. ii. 9.

Twelve English yards, nearly; consequently, the fifteen cubits next mentioned were equivalent to eight yards, nine inches English.—This took place about the 9th of July.

though it was in the power of the Jews to have stopped the conflagration, they did not avail themselves of it; as it seemed to them a desirable object to cut off all communication with Antonia, where the main body of the besieging army was stationed with their chief.

The Zealots in the Temple were in open war with the soldiers upon the mounts, when the Jews had recourse to the following stratagem. (1) They filled the roof of the western porch of the Temple with a quantity of dry wood, sulphur, and bituminous matter; and then pretending to give way to the enemy, suffered themselves to be forced out by the Romans, who had no sooner entered it than it was instantly set on fire, and a scene of the most complicated confusion ensued. The misery of this circumstance deeply affected Titus, although he felt displeased that his men should have made the attack without his orders. (2)

(1) This took place on the 27th of July.

(2) The loss which the Romans sustained from the success of this artifice, must have been prodigious, although Josephus passes it over without much detail. Throughout his whole History, it may be observed, how much he endeavoured to conceal the disastrous situation of the Romans, and how ready to expose that of their enemies! The legions, from habit and strict discipline, were notorious for their martial and heroic courage; but though instigated by the alluring prospects of plunder, or the hope of glory, they had in this siege to contend with men actuated by perhaps greater motives, for absolute necessity and a perfect indifference to life, led the Jews to fight with

Many of the soldiers who had ascended the galleries were precipitated lifeless to the ground, by the falling in of the various parts of the buildings; while others met with the same fate, from endeavouring to save themselves by leaping down. The cloister leading from the gate to the tower Xystus, was now consumed. On the following day, the soldiers set fire to the remaining parts of the northern cloister which extended to the angle of the eastern, presenting from thence a view down the precipice into the valley of Cedron, which was truly dreadful. Thus was this beautiful Temple, the pride and envy of ages, as well as the reverence and affection of millions, hastily endangered by those who so lately professed the greatest regard for its preservation and sanctity. Thus was it assailed by its own peculiar priests and people, in the face of an heathen enemy wading through streams of blood to guard it from injury and contempt; and it is probable its demolition and ruin would not at this period have been stopped, had not Titus for a time relinquished

---

more than equal ardour: and, indeed, the impetuosity, rage, and passion, so constantly and liberally attributed to them by Josephus, are, in many cases, but partial misrepresentations of their energy and spirit. This evident partiality to the Roman cause is easily explained, when it is remembered that this History was written in the palace of Cæsar at Rome, to whom it was afterwards dedicated.

the attempt to place it within his own immediate power.

While these engagements were carrying on by the contending parties, the famine continued to rage with renewed and inconceivable violence. The most aggravating circumstances conspired to complete the misery of the people, and the wretchedness of the scenes around them. Urged by necessity on the one hand, and despondency on the other, many were driven to desperation from viewing the melancholy prospect before them; while others, still borne up by hope and expectation, searched again the houses which they had ransacked, if not for provisions, yet for such things as might tend in any degree to stop the gnawings of a craving appetite. With this view, they eagerly devoured whatever could be masticated, however nauseous or disgustful to the senses; and contended with each other for what, at other times, they would have been studiously anxious to avoid. (1)

These, and other circumstances disgusting to humanity, occurred daily, and multiplied with the increase of the famine; "but," continues the Historian, "the event I am about to relate, the

(1) FOR IN THOSE DAYS SHALL BE AFFLICTION, SUCH AS WAS NOT FROM THE BEGINNING OF THE CREATION WHICH GOD CREATED, UNTO THIS TIME, NEITHER SHALL BE. — Mark, xiii. 19.

" truth of which I also affirm, and many living
" witnesses can likewise attest, has no parallel in
" the annals of Grecian history, nor in that of any
" barbarian nation: it is horrible to mention, and
" incredible to hear."

" A woman of noble birth beyond Jordan, hav-
" ing fled with several others, and taken sanctuary
" in Jerusalem, a band of ruffians stripped her of
" all she had publicly brought; and her house
" being daily broken open and plundered, she
" was reduced to the last extremity. She en-
" deavoured, first by imploring pity, and then by
" exciting their rage, to be put to death; neither,
" however, prevailed with these merciless monsters,
" who witnessed her enduring all the pangs of
" insatiate hunger, without feeling or remorse.
" Distracted at length with disappointment, and
" enraged at the repeated acts of violence which
" she had sustained, she pitched upon the most
" unnatural resolution that ever entered into
" the mind of a human being. Having a child
" sucking at her breast, she snatched it up in
" her arms, and looking upon it with the ut-
" most tenderness, she thus addressed it:—' What
" shall I do for thee, thou most unfortunate in-
" fant! brought into the world under a complica-
" tion of three such dreadful judgments, as these
" which have now come upon us; of war, famine,
" and rebellion? For which of these three shall
" I reserve thee? The Romans will give thee

" thy life, perhaps, but not thy liberty; famine will
" prevent slavery; but our present tyrants will
" be found less supportable than either of them.
" What canst thou do better now than supply the
" want of food to thy starving mother; and by
" this action sting them with the horror of the
" deed; and so finally crown the history of the
" Jews with the only execrable abomination that
" is yet wanting to perfect their misery?' —
" With these words, in despair and frenzy, she
" plunged a poniard in its breast, and having cut
" her babe in pieces, and dressed a part of it, she
" devoured the fruit of her womb. (1). Soon after-

---

(1) This is the greatest misfortune that can befal a people. — The Israelites experienced it in the siege of Samaria, as we read in 2 Kings, vi. 29.; and the Jews, in the siege of Jerusalem, by Nebuchadnezzar. — Lament. iv. 10. And now again in this: —

THE TENDER AND DELICATE WOMAN (by which, perhaps, was meant her noble birth) AMONG YOU, WHO WOULD NOT ADVENTURE TO SET THE SOLE OF HER FOOT UPON THE GROUND FOR DELICATENESS AND TENDERNESS, HER EYE SHALL BE EVIL TOWARDS HER CHILDREN WHICH SHE SHALL BEAR; FOR SHE SHALL EAT THEM FOR WANT OF ALL THINGS, SECRETLY IN THE SIEGE AND STRAITNESS, WHEREWITH THINE ENEMY SHALL DISTRESS THEE IN THY GATES. — Deut. xxviii. 56, 57.

THOU SHALT EAT THE FRUIT OF THINE OWN BODY, THE FLESH OF THY SONS AND OF THY DAUGHTERS, WHICH THE LORD THY GOD HATH GIVEN THEE, IN THE SIEGE. — Deut. xxviii. 53.

WOE UNTO THEM THAT ARE WITH CHILD, AND TO THEM THAT GIVE SUCK IN THOSE DAYS! FOR THERE SHALL BE GREAT

" wards a party of the seditious coming in, de-
" manded, with menaces of death without mercy,
" an immediate supply of provisions, the smell of
" which had attracted them to her house; upon
" which she produced the remainder of her child.
" ' This,' said she, ' is in truth my son whom I have
" just dressed: and as I have eaten of it, why
" should you pretend to be more nice, or more
" tender than a mother? But if you make any
" scruple of conscience at the oblation; as I
" have already fed upon a part of it, you may
" leave the rest for me.' (1) At this the wretches,
" although inured to murder, recoiled with horror
" at a sight so barbarous and inhuman; and

DISTRESS IN THE LAND, AND WRATH UPON THIS PEOPLE. — Luke, xxi. 23.

FOR BEHOLD! THE DAYS ARE COMING, IN THE WHICH THEY SHALL SAY — BLESSED ARE THE BARREN, AND THE WOMBS THAT NEVER BARE, AND THE PAPS WHICH NEVER GAVE SUCK. — Luke, xxiii. 29.

(1) It seems that this woman destroyed her infant, deeming it either more honourable or preferable that it should suffer death in its earliest age, than run the hazard of being murdered by other hands, or of enduring hardships in the event of its surviving, that might, to an elevated mind, be more intolerable than even death itself. But though destruction were inevitable, yet this conduct was neither properly to be considered noble, nor such as might have been expected from a worshipper of the true God; from one who, enlightened by revelation, should have had a knowledge, and, consequently, a hope of better things. This event, with all its circumstances, stands without a parallel in the page of History; though the actions of the wife of Asdrubal, the Carthaginian general, in

" this occurrence was the only one at which they " were known, during the time of the whole siege, " to have evinced any feeling that might distin- " guish them from the most ignorant and brutal of " their species." (1)

The report of this horrid event, from being quickly spread about the city, soon reached the ears of the Romans, who, in general, either pitied

---

the last stage of the siege of Carthage, afford no very distant resemblance to it, while they exhibit a nobler instance of a spirited mind; particularly when it is remembered that her conduct, unlike that of the Jewess, was such as did not militate against the religious principles of her country. — When Asdrubal, to save his own life, surrendered himself to Scipio, abandoning his wife, children, and adherents, to their fate, the former, though it were then in her power to have followed her husband's example, called upon Scipio to punish Asdrubal's treachery; and then, while upbraiding him for his perfidy, cut the throats of her children, and throwing them into the flames, now raging around her, rushed into the midst of them herself. — Vide Appian's Hist.

THE LORD HATH MADE GOOD HIS WORD, WHICH HE PRONOUNCED AGAINST US TO BRING UPON US GREAT PLAGUES; SUCH AS NEVER HAPPENED UNDER THE WHOLE HEAVEN, AS IT CAME TO PASS IN JERUSALEM, ACCORDING TO THE THINGS THAT WERE WRITTEN IN THE LAW OF MOSES, THAT THE MAN SHOULD EAT THE FLESH OF HIS OWN SON AND DAUGHTER. — Baruch, ii. 1, 2, 3.

THE HANDS OF THE PITIFUL WOMEN HAVE SODDEN THEIR OWN CHILDREN: THEY WERE THEIR MEAT IN THE DESTRUCTION OF THE DAUGHTER OF MY PEOPLE — Lament. iv. 10.

(1) DAUGHTERS OF JERUSALEM! said our Saviour bearing his cross — WEEP NOT FOR ME, BUT WEEP FOR YOURSELVES AND FOR YOUR CHILDREN. — Luke, xxiii. 28.

or hated the people for it. Titus heard it with astonishment, and protested by his gods, that he had done all he could to make the Jews easy, as well as happy in their lives, their liberties, and fortunes. "If," said he, "they will tear each "other in pieces, rather than live in union among "themselves, who can help it? If they prefer "war to peace, or famine to plenty; nay, if they "will persist in destroying their Temple, which "I have endeavoured to preserve; their own "children are food good enough for such pa-"rents." (1) He determined, therefore, from this time to bury their iniquities in their ruin, and not leave a city where mothers devoured their own offspring; and where the fathers were still more impious in keeping up the war, after so many demonstrations of the wrath of heaven. (2)

(1) Bell. Jud. 6. iii. 4.

(2) From these repeated declarations of the moral sensibility of Titus, we are led to think that Josephus made them without a strict regard to fidelity, with a view to ingratiate himself into that Emperor's favour: though the testimony of Tacitus, Suetonius, and other writers, seems to corroborate the truth of these eulogia. It has, however, upon no insufficient grounds, been objected against his character, that he was not always possessed of feelings equally humane; as his sacrifice of two thousand five hundred Jewish captives at Cæsarea, who were burnt, or made to fight with wild beasts, seems to exemplify; but it must be remembered, that this was not more to be imputed to his cruelty, than to the barbarity of the age in which he lived, when it was customary to punish capital delinquents in this way; and the occasion on which these unhappy Jews were

After these disgusting manifestations of the unparalleled miseries of Jerusalem, it would be useless, if not impossible, to produce any other circumstance by which, in description, a stronger idea of the ravages of famine could be portrayed.

Titus now ordered the battering-rams to be played against the western cloisters of the Temple: these he worked with incessant application for six days successively, when he found the buildings proof against all his energies. He then had recourse to his scaling ladders, and to the use of other engines that seemed to promise the means of accomplishing his designs against the firm and stately fortifications; but every exertion met with a similar failure: thinking, therefore, that by his endeavours to spare the surrounding buildings of

---

made to suffer, was the celebration of the birth-day of Domitian, the brother of Titus. It may also be mentioned, that when the Senate and people of Antioch besought him to banish the Jews from that place, he denied the request; because, as their own country was desolate, "they had not "where," it may be said, in our Saviour's language, "so much "as to lay their heads." On this denial, the Senate and people prayed that the Jews might, at least, be divested of the few privileges they then enjoyed; this, however, Titus would not allow; so that "for the elect's sake, those days" (of persecution) "were shortened." — Vide Bell. Jud. 7. v. 2.

This latter circumstance fulfilled also the prophecy of Moses: AND YET FOR ALL THAT, WHEN THEY BE IN THE LAND OF THEIR ENEMIES, I WILL NOT CAST THEM AWAY, NEITHER WILL I ABHOR THEM, TO DESTROY THEM UTTERLY.—Levit. xxvi. 44.

the Temple, he only sacrificed his own men; he ordered them to set fire to the gates, when the raging and devouring element taking a hold, too firm to be resisted, quickly reached the adjacent galleries. This was such a surprise to the Jews, that they stood staring at each other in wild astonishment, incapable of attempting any effort to prevent the conflagration; so that it continued with unabated fury throughout the remainder of that day and the succeeding night, and, consequently, many of these outward buildings were entirely consumed.

Titus perceiving from every circumstance, that, by protracting the siege, he exposed his soldiers to stratagems and hazards, so insidiously contrived and executed, that the losses he sustained were of a nature to demand an immediate application of decisive measures, summoned a council of war from among the commanders of his army; some of whom were of opinion, that no permanent security could be established, without the entire demolition of the Temple, as, independent of the veneration which the Jews pretended to profess for it, it had, during the siege, been converted into a fortress of defence. They recommended, however, in the event of the Jews abandoning it, to preserve the fabric; but if the enemy persevered in resistance, they should consider that the impiety of burning it would not attach itself to the Romans, but to those who

compelled them to adopt so painful, but necessary a resource. To these suggestions Titus made this reply: — "If the Jews will be obstinate, and turn "a Temple into a citadel, shall I revenge the "stubbornness of a rebellious people, by laying "the most magnificent fabric in the universe in "ashes for their sakes? It would be an affront to "the dignity of Rome itself, to think of depriving "the Empire of so illustrious an ornament." (1)

The Jews commenced a violent attack upon the enemy without loss of time, but were defeated and driven back to the Temple, where they were afterwards closely confined. Titus withdrew to Antonia, with a resolution to attack the Temple with the whole of his army on the following morning. The next day, therefore, the assault was made: the Romans, with the golden prospect of plunder actually before their eyes, put forth every exertion to secure it; while the Jews, exasperated that an army of a Gentile nation should aspire to the possession of that Temple, which for so many ages had been consecrated to their exclusive worship, fought with renovated ardour; but their efforts could not stand against the determined spirit of the enemy, who had now driven them to the inner court. One of the soldiers here mounted an elevated place, from whence he threw a firebrand,

(1) Bell. Jud. 6. iv. 3.

and set the whole building in a flame. The cries of the Jews, now clinging to the Sanctuary, and the shouts of the conquerors as they approached it, conspired to present a scene the most dreadful that can be imagined. In vain did the vanquished call upon that God, who had so signally abandoned them to this sanguinary fate. It was only now, while the sword was suspended over them, that they were convinced that the Lord of Hosts was not on their side, nor the God of Jacob their refuge. Followed to the recesses of the Sanctuary by an enemy whom they had provoked to destroy them, their hopes altogether vanished; while the Temple, that source of every former comfort and later misfortune, now enveloped in flames, left them no alternative, but to yield their lives to the resentment of an infuriated soldiery. (1)

---

(1) Here was again even more particularly fulfilled, that prophecy of Jeremiah, which bore a stronger reference to this, than to the former destruction of the Temple by Nebuchadnezzar: because the Temple, in this instance, was taken by force of arms; whereas, in the first destruction, it was evacuated by the Jews, and quietly left in the possession of the King of Babylon.

BEHOLD, OH LORD, AND CONSIDER TO WHOM THOU HAST DONE THIS. SHALL THE WOMEN EAT THEIR FRUIT, AND CHILDREN OF A SPAN LONG? SHALL THE PRIEST AND THE PROPHET BE SLAIN IN THE SANCTUARY OF THE LORD? THE YOUNG AND THE OLD LIE ON THE GROUND IN THE STREETS: MY VIRGINS AND MY YOUNG MEN ARE FALLEN BY THE SWORD: THOU HAST SLAIN THEM IN THE DAY OF THINE ANGER; THOU HAST KILLED AND NOT PITIED. THOU HAST CALLED AS IN A

The report of the Temple being on fire, soon reached the knowledge of Titus, who hastened with great precipitation to the scene of bloodshed and confusion. By every exertion, he endeavoured to prevail upon his men to use their utmost efforts to check the conflagration: but the greater noise overwhelmed the lesser, and his soldiers were as blind to the signals which he made, as they were deaf to his commands: governed no longer by menaces and entreaties, they pretended to excuse their disobedience, by denying the possibility of hearing, or their ability to execute the orders of their commander. The seditious had now no way either to escape themselves, or to extinguish the flames; whichever way they turned, nothing but destruction met them. Here, the dead were piled around the altar; there, streams of blood flowed copiously in every direction. (1)

SOLEMN DAY MY TERRORS ROUND ABOUT, SO THAT IN THE DAY OF THE LORD'S ANGER NONE ESCAPED OR REMAINED: THOSE THAT I HAVE SWADDLED AND BROUGHT UP, HATH MINE ENEMY CONSUMED. — Lament. ii. 20 — 22.

(1) Bell. Jud. 6, iv. 6.

OH GOD! THE HEATHEN ARE COME INTO THINE INHERITANCE, THY HOLY TEMPLE HAVE THEY DEFILED AND MADE JERUSALEM AN HEAP OF STONES. — Psalm lxxix. 1. This could not apply more directly to the first, than to this final destruction.

Here was accomplished, in a remarkable manner, the words spoken by Christ to the Jews, when he was informed that Pilate, at the time of the Passover, had sacrificed upon the altar some of the Galileans, because they had revolted against

When Titus found it impossible to restrain the fury of his soldiers, or prevent the ravages of the fire, he, with some of his officers, entered the sacred recesses of the Temple; where he found, upon examination, the magnificence and splendour greatly to exceed the common report, or his own conception of them. (1) Perceiving, in this situation that the fire had not reached the sanctuary, and that the possibility of its preservation still existed, he earnestly, in person, besought his soldiers to put forth every exertion to save it from destruction; but with an ungovernable rage, and an am-

---

the Roman power — against paying tribute to Cæsar — against acknowledging any as LORD, but the God of Israel — and against offering sacrifices for the Romans. — "So," said Christ, "I tell you, that except ye repent, ye shall ALL likewise perish." The Jews did not repent — they openly revolted against the Roman power — they refused paying tribute — they disbelieved Messiah, and thereby rejected the LORD — they refused to sacrifice for the Roman Emperor and People (Bell. Jud. 2. xviii. 2.); and here we see, at this awful Passover, their priests slaughtered at the altar, and the rest, "like those upon whom the tower of Siloam fell," destroyed, and buried in the ruins of their temple and city. — Vide Luke, xiii. 1 — 4.

(1) Here, a third time, was the prophecy of our Saviour verified, when he foretold that the Roman ensigns, called "THE ABOMINATION OF DESOLATION," should be seen "STANDING IN THE HOLY PLACE:" for the Jews having defiled the Temple with their own arms, made it necessary for the Romans to follow them into the sanctuary; so that they took it by storm, and consequently caused their military ensigns to be seen "STANDING THERE."

bitious fondness for plunder; neither fear nor respect could operate to keep them within the limits of their duty. The hope of booty alone carried influence with it: the golden doors, the ponderous ornaments of the Temple, and the riches within its treasury, were the only objects of their attention. But while Titus was thus intent upon the preservation of the building, one of the soldiers set fire to the door-posts; compelling him and his captains to retire with the utmost precipitation: and thus was this glorious fabric consigned to complete ruin, notwithstanding all the efforts of the conqueror to preserve it; who declared it to be a building the most beautiful and astonishing of all the works which he had either seen or heard of, as well for its exquisite structure and surprising magnitude, as for the wealth bestowed upon it, and its reputed sanctity. (1)

---

(1) "Thus, according to the 'sure word of prophecy,' was "the Temple completely destroyed, though it was equally the "wish and the endeavour of the conqueror and conquered to "preserve it. The extreme rigour of the Roman discipline, and "the prompt obedience of the legions to the voice of their com- "mander, were, in this instance, violated; and an enthusiastic "rage and ungovernable fury hurried them to the work of "destruction: and thus human agents became the instruments "of Divine vengeance, in opposition to their own determin- "ations." —Kett's Hist. Intr. Prop. i. 225.

To their God they have erected a Temple of surprising magnitude and beauty.

The Temple was now enveloped in flames. The soldiers seized upon all within their reach, and killed, without distinction of age or sex, to the number of ten thousand. (1) As the fire extended, the cracking of the flames was but indistinctly heard above the dying groans of those whom it had overtaken. From the depth of the hill and the extent of the conflagration, the city appeared in one entire blaze; the tumult and uproar exceeded all description. The outcries of the legions, and the howling of the insurgents, when they found themselves surrounded by fire on the one hand, and the sword on the other, are subjects too shocking

---

Cui Templum summæ molis pulcherrimumque extruxerunt. —Dio Cass. lib. xxxvi.

In the former destruction of Jerusalem by Nebuchadnezzar, the conqueror himself destroyed the Temple; but in this, Titus exerted his utmost power to save it.

(1) A NATION OF FIERCE COUNTENANCE, WHICH SHALL NOT REGARD THE PERSON OF THE OLD, NOR SHOW FAVOUR TO THE YOUNG. — Deut. xxviii. 50.

WHEREFORE, AS I LIVE, SAITH THE LORD GOD; SURELY BECAUSE THOU HAST DEFILED MY SANCTUARY WITH ALL THY DETESTABLE THINGS, AND WITH ALL THINE ABOMINATIONS, THEREFORE ALSO WILL I DIMINISH THEE; NEITHER SHALL MINE EYE SPARE, NEITHER WILL I HAVE ANY PITY. A THIRD PART OF THEE SHALL DIE WITH THE PESTILENCE, AND WITH FAMINE SHALL THEY BE CONSUMED IN THE MIDST OF THEE: AND A THIRD PART SHALL FALL BY THE SWORD ROUND ABOUT THEE: AND I WILL SCATTER A THIRD PART INTO ALL THE WINDS, AND I WILL DRAW OUT A SWORD AFTER THEM. — Ezek. v. 11, 12.

minutely to detail. The people on the hills, and those in the city, re-echoed each other's shrieks of woe and lamentation; the flames opening the eyes of those whom the effects of the famine had nearly closed, inspiring them with fresh vigour and ability once more to deplore their misfortunes. (1) The slaughter of the besieged exceeded in number that of the conquerors. The Romans now seeing the Temple reduced to ashes, thought it useless to save the outward gates and cloisters, or even the treasury and wardrobe, in which were deposited jewels, money, and robes, to an incredible amount.

At this time there were collected in one of the galleries, a vast concourse of women, children, and mixed people, to the number of six thousand. This gallery, before Titus could give orders to the contrary, was set on fire by the brutal fury of his soldiers. In consequence of which many of these ill-fated creatures were suffocated; others were killed by throwing themselves over; and the remainder burnt to death: so that not one of the whole multitude escaped. These were assembled

---

(1) OUR HOLY AND OUR BEAUTIFUL HOUSE, WHERE OUR FATHERS PRAISED THEE, IS BURNED UP WITH FIRE: AND ALL OUR PLEASANT THINGS ARE LAID WASTE. — Isa. lxiv. 11.

Urbs antiqua ruit, multos dominata per annos:
Plurima perque vias sternuntur inertia passim
Corpora, perque domos, et religiosa Deorum
Limina. ——— Virg. Æn. ii. 365.

by an impostor; who, pretending to have a mission from the Almighty, brought upon the too credulous Jews this summary destruction: they were commanded by this man, in the name of God, to repair immediately to the Temple, giving them an assurance that they should there receive an infallible proof of divine favour and protection.(1) These pretensions to revelation were commonly practised by the factions with a view to keep the body of the people firm against immediate dangers. (2) Such were the gradual advantages of the enemy, and such the rapid advances of desolation against the persevering, but ill-fated heritage of Israel.

---

(1) "It is remarkable," observes Bishop Porteus, "that "Christ foretold not only the appearance of these false pro- "phets, but the very places to which they would lead their "deluded followers." These were the *desert* and the *secret chamber*. An Egyptian collected and deceived thirty thousand Jews in the *wilderness*, and this impostor six thousand others in a *gallery, or secret chamber*. — WHEREFORE IF THEY SHALL SAY UNTO YOU, BEHOLD HE IS IN THE DESERT, GO NOT FORTH; BEHOLD HE IS IN THE SECRET CHAMBER, BELIEVE IT NOT. — Matt. xxiv. 26.

(2) Bell. Jud. 6, v. 4.

THERE SHALL ARISE FALSE CHRISTS AND FALSE PROPHETS, AND SHALL SHEW GREAT SIGNS AND WONDERS, INSOMUCH THAT IF IT WERE POSSIBLE THEY SHOULD DECEIVE THE VERY ELECT. — Matt. xxiv. 24.

"So that they who had despised the true Prophet," says Reland, "were deservedly abused and deluded by false ones."

I AM COME, say our Saviour, IN MY FATHER'S NAME, AND YE RECEIVE ME NOT; IF ANOTHER SHALL COME IN HIS OWN NAME, HIM YE WILL RECEIVE. — John v. 43.

Here, instead of that abundant flow of milk and honey which had been so often promised, and till now, so lavishly bestowed upon the chosen people of this land; bloodshed and famine prevailed: whilst plough-shares, by a fatal reverse, were converted into swords, and pruning-hooks into spears; and even the sacred implements of the Temple into those of an unhallowed sacrifice. That Temple too, so lately the source of all spiritual and earthly joy, and the habitation of Divinity, now polluted by massacre, and defiled by the unholy trespass of heathen footsteps, is deserted by Omnipotence, and left with the remnant of its worshippers to be purified by fire; whilst another more glorious Temple rises from its ashes, so extensive as to embrace the world itself: one not made by hands, for "its builder and maker is "God;" one, into which this vanquished people, punished with temporary blindness, will not enter, "until the times of the Gentiles be fulfilled," when "all flesh shall flow into it, and there shall be "peace upon Israel."

CHAP. VIII.

THE SIGNS AND PORTENTS PROGNOSTICATING THE DESTRUCTION OF THE CITY AND TEMPLE ENUMERATED. — TITUS PROCLAIMED IMPERATOR. — THE PRIESTS OF THE TEMPLE PUT TO DEATH. — THE THIRD WALL TAKEN, AND THE UPPER CITY ENTERED AND BURNED. — JOHN AND SIMON, THE LEADERS OF THE FACTIONS, ARE IMPRISONED. — THE NUMBER OF THE INHABITANTS AND OTHERS SLAIN AND MADE CAPTIVES. — THE WHOLE CITY LAID IN COMPLETE RUIN, AND THE ROMANS RETURN TO THEIR CAPITAL.

JOSEPHUS states a variety of preternatural events to have preceded the final destruction of the City and Temple of the Jews. He mentions, that four years before the war with the Romans, a common peasant began on a sudden impulse to cry out, "A voice from the east! a voice from the west! a "voice from the four quarters of the world! a "voice against Jerusalem! against the Temple! "and all men and women newly married. A "voice against the whole body of the people!" From that time he never ceased day and night to

repeat "Woe to the People! woe to Jerusalem!" No other words came from his lips. At the solemn festivals he uttered the same menaces, upon which he was seized by the populace and dragged to the Roman magistrate; to whose questions he made no other reply than "Woe to Jerusalem!" He was severely scourged, without making the least complaint, and at length was dismissed as one deranged. His predictions were uttered repeatedly for some years; and though on these occasions he spoke with every possible exertion to be heard, his voice was never enfeebled. When the siege had commenced, and he was in the act of going round upon the walls, he exclaimed with violence, "Woe to the City! Woe to the Temple! Woe to the "People!" and added, at last, "Woe to myself!" and in that moment a stone from a battering engine struck him dead upon the spot. (1)

"The name of this man," says Bossuet, "was Jesus; and it may be, that since the first, who offered grace, and mercy, and eternal life, expired

---

(1) "It is not easy to deny the truth of the history of this man (says Basnage in his History of the Jews); this is not a thing "about which men might be deceived; so that if there be any "thing to which we ought to attend, it is this, which we must "acknowledge somewhat extraordinary." — "And if," as Le Clerc observes, "this be true, Josephus rightly says, it was in "a great measure divine" — "quæ si vera sint, non immerito "Josephus rem divinitus contigisse censuit." — *Vide Bell. Jud. 6, v. 5.*

on the cross, the second of the name was ordained to denounce the ruin of the nation." (1)

A sword seemed to hang over the city, or a comet, pointing down upon it, for the space of nearly a year, which seemed to portend destruction by the sword. (2) Before the sun went down there were seen in the clouds, armies in battle array, and chariots encompassing the country, and investing

---

(1) Il sembloit que le nom de Jésus, nom de salut et de paix, devoit tourner aux Juifs, qui le méprisoient en la personne de notre Sauveur, à un funeste présage; et que ces ingrats ayant rejecté un Jésus qui leur annonçoit la grace, la misericorde, et la vie, Dieu leur envoyoit un autre Jésus qui n'avoit à leur annoncer que des maux irrémédiables, et l'inevitable décret de leur ruine prochaine. — Suite de la Religion Ref. viii.

(2) Virgil, enumerating the portentous signs preceding, and consequent upon the death of Julius Cæsar, says; "At that time "never did keener lightnings dart from a more serene sky, or "comets of such direful omen so often blaze."

Non alias cœlo ceciderunt plura sereno
Fulgura, nec diri toties arsere cometæ.
Geo. i. 487.

Plutarch says this comet shone very brightly for seven successive nights after the death of Cæsar." — In vitâ Cæs.

So, Suetonius, "Stella crinita per septem dies continuas fulsit exoriens circa undecimam horam." — In vitâ Cæs.

——————— from his horrid hair
Shakes pestilence and war ———
Milton's Par. Lost, i. 170.

That hairy comet, that long streaming star,
Which threatens earth with famine, plague, and war.
Sylvester Du Bartas.

other cities; which there are men, now living, ready to attest. (1)

The great gate of the Temple, which twenty men could scarcely shut, and which was made fast with bolts and bars, was seen to open of its own accord, as if to let in the enemy. (2) At the ninth hour of the night, at the feast of unleavened bread, a light of great brightness shone upon the Temple and the altar, as if it had been at noon-day: and at the feast of Pentecost, when the priests went at

---

(1) Bell. Jud. 6, v. 3.

Newcome has endeavoured to show to what this phenomenon may be ascribed, by a quotation from Whitelock's Swedish Embassy, vol. i. 455. Many observed strange appearances in the sky, exceeding brightness in the night, mingled with various colours, chiefly red, and swiftly passing from one part of heaven to another; and one colour, as it were, *opposing* and encountering the other. In the evening, about nine, the flashes of lightning and clouds came swiftly one against another, as it were in *charging* and making breaches where they went, and divided themselves *as into bodies of pikes and musketeers:* then the sky appeared some time all blood-colour; afterwards green, yellow, and grey; then all black, and as it were, a new *bataille*, from the North to the South. — Obs. on the Conduct of our Lord, p. 240.

Matthew of Westminster relates, that A. D. 555, a certain appearance of lances were seen in the air from north to west — "quasi species lancearum in aëre visæ sunt a septentrione usque "ad occidentem." — and again, in 567, that fiery spears were seen in the air, portending the incursion of the Lombards into Italy — "Hastæ igneæ in aëre visæ sunt, portendentes "irruptionem Longobardorum in Italiam." — P. 101.

(2) Bell. Jud. 6, v. 3.

midnight into the Temple to attend the service, they first heard a noise, as of a multitude in motion, and then a sound of many voices, saying, "Let us remove hence." (1) These several circumstances and supposed events, Tacitus thus endeavours to establish.

"Portents and prodigies announced the ruin of "the city; but a people blinded by their own na- "tional superstition, and with rancour detesting "the religion of other states, held it unlawful by "vows and victims to deprecate the impending dan- "ger. Swords were seen glittering in the air; em- "battled armies appeared, and the Temple was "illuminated by a stream of light that issued from "the heavens. The portal flew open and a voice

(1) Dr. Willes in his discourse upon Josephus, says, — "The "prodigies which he saith happened before the destruction of "Jerusalem, would agree better with Livy and Tacitus, than "with a Jewish Historian. The flying open of the brazen "gates of the Temple is the same as happened at Thebes just "before the great battle of the Lacedemonians at Leuctra, "when the great gates of the Temple of Hercules opened of "themselves, without any one touching them." — Quid? Lacedemoniis paullo ante Leuctricam calamitatem quæ significatio facta est in Herculis fano arma sonuerant, Herculisque simulacrum multo sudore manavit? Ad eodem tempore Thebis ut ait Callisthenes, in templo Herculis valvæ clausæ repagalis, subito se ipsa aperuerunt: armaque quæ fixa in parietibus fuerant, ea sunt humi inventa. (Cicero de div. 1, xxiv. 74.) — I omit many other things of the same nature, whence it is evident that Josephus endeavoured to Grecise and shape the History of the Jews, as like as he could to the Greeks and Romans.

" more than human denounced the immediate de-
" parture of the Gods. There was heard at the
" same time a tumultuous and terrific sound, as if
" superior beings were actually rushing forth.
" The impression made by these wonders fell upon
" a few only; the multitude relied upon an ancient
" prophecy contained, as they believed, in books
" kept by the priests, by which it was foretold,
" that in this very juncture, the power of the East
" would prevail over the nations, and a race of
" men would go forth from Judea to extend their
" dominion over the rest of the world. The pre-
" diction, however, couched in ambiguous terms,
" related to Vespasian and his son Titus; but the
" Jewish mind was not to be enlightened. (1)
" With the usual propensity of men ready to be-
" lieve what they ardently wish, the populace as-
" sumed to themselves the scene of grandeur which
" the fates were preparing to bring forward. Ca-
" lamity itself could not open their eyes." (2)

---

(1) " Tacitus condemns the Jews for not rightly understanding a prophecy which he himself has misapplied; this cannot be wondered at, when it is considered that Josephus, willing, perhaps, to pay his court to the Imperial family, did not hesitate to say that the prophecy related to Vespasian." — Vide Bell. Jud. 6, v. i. Murphy.

(2) Evenerunt prodigia, quæ neque hostiis, neque votis piare fas habet gens superstitioni, obnoxia, religionibus adversa. Visæ per cœlum concurrere acies, rutilantia arma, et subito nubium igne collucere templum. Expassæ repente delubri fores, et audita major humana vox, EXCEDERE DEOS; simul in-

Such were the portents which were said to overhang the city; and such the particulars of the entire destruction of the Jewish Temple; an edifice which had been reared with so much pains and labour, and on which had been expended the wealth of a once great and unrivalled nation, the pride of Judea, and the admiration of the world! Thus was it destroyed by the obstinacy of those who professed a profound veneration for it; and thus was it levelled to the ground by the permission of that God, who, to punish the unbounded impiety, even of his chosen people, ordained a reviled and Gentile nation to be the instruments of his vengeance. (1)

---

gens motus excedentium. Quæ pauci in metum trahebant: pluribus persuasis inerat, antiquis sacerdotum litteris contineri eo ipso tempore fore, ut valesceret Oriens, profectique Judæa rerum potirentur quæ ambages Vespasianum ac Titum prædixerant. Sed Vulgus, more humana cupidinis, sibi tantum fatorum magnitudinem interpretati, ne adversis quidem ad vera mutabantur. Hist. v. 13.

"Such is the testimony of Tacitus," says Bishop Newton, "and whether these prodigies were supernatural or not, they "had all the effect of realities, and they were certainly 'fearful "sights and great signs in heaven,' as much as if they had been "created on purpose to astonish the earth."

AND THERE SHALL BE FEARFUL SIGHTS AND GREAT SIGNS FROM HEAVEN. Luke, xxi. 11.

AND I WILL SHOW WONDERS IN THE HEAVENS AND IN THE EARTH, BLOOD AND FIRE AND PILLARS OF SMOKE. Joel, ii. 30.

(1) Bell. Jud. 6, iv. 5.

This dreadful catastrophe happened on the 10th of August, A.D. 70, emphatically called "the day of vengeance." The

The Jews, after leaving the Temple and the adjoining buildings in flames, fled into the city, while the Romans lodged their ensigns against the eastern gate, where they offered sacrifice to the images upon them; and there, with shouts and acclamations, they proclaimed Titus, IMPERATOR. (1)

---

same day of the year on which the first temple, built by Solomon, was burnt to the ground by Nebuchadnezzar, King of Babylon. A M. 3416, A.C. 580.

The Jewish war lasted four years from May, A. D. 66. to September, A. D. 70. The siege lasted five months from 14th April to the 8th of September, A. D. 70.

THESE BE THE DAYS OF VENGEANCE, THAT ALL THINGS WHICH ARE WRITTEN MAY BE FULFILLED. Luke, xxi. 22.

A DAY OF DARKNESS AND GLOOMINESS, A DAY OF CLOUDS AND THICK DARKNESS, AS THE MORNING SPREAD UPON THE MOUNTAINS: A GREAT PEOPLE AND A STRONG; THERE HATH NOT BEEN EVER THE LIKE, NEITHER SHALL BE ANY MORE AFTER IT, EVEN TO THE YEARS OF MANY GENERATIONS. A FIRE DEVOURETH BEFORE THEM, AND BEHIND THEM A FLAME BURNETH: THE LAND IS AS THE GARDEN OF EDEN BEFORE THEM, AND BEHIND THEM A DESOLATE WILDERNESS; YEA AND NOTHING SHALL ESCAPE THEM.—See Joel, ii. 2—11, where the words of the Prophet apply in so many respects to this siege, though in their primary signification they refer to that of Sennacherib.

(1) The ensigns bore the images of the Roman Emperors, which, Suetonius informs us, their subjects worshipped: Tacitus calls them, as we have already seen, their Gods of war. "Bellorum Dii."

Suetonius says, that "Titus having been left in Judea to complete the reduction of that country, he, in the last siege of Jerusalem, killed seven of the enemy with as many darts: and that he took the city on his daughter's birthday, and was then saluted by the soldiers with the title of Imperator."—"Et ad

The soldiers were now laden with the spoils of the general plunder of the Temple; and so great was the number and worth of them, that gold was reduced in Syria to half its former value. During this time, the priests, who were driven from the Temple, came down to the walls, with a fixed determination to resist the encroachments of the Romans: but a few days afterwards, they were compelled, by extreme necessity and hunger, to abandon their resolution, and to throw themselves upon the mercy of the enemy. The Roman guard now brought them into the presence of Titus, where, casting themselves at his feet, they entreated that protection and kindness, which they had hitherto refused. These were both instantly denied; "because," said he, "you should have "solicited mercy at a much earlier period of the "war. The Temple, by your insuperable obsti-

---

"perdomandam Judæam relictus, novissima Hierosolymorum "oppugnatione viri propugnatores totidem sagittarum confecit "ictibus: cepitque eam natali filiæ suæ, tanto militum gaudio "ac favore, ut in congratulatione IMPERATOREM eum consalu-"taverint."—In vitâ Tit. v.

"The title of Imperator during the times of the republic, did "not bear the least relation to that idea which is affixed to it in "modern language; but was merely honorary and occasional. "It was conferred on the Roman generals by the acclamations "of their army in the field, after some signal advantage gained "by their courage and conduct; and it was immediately "dropped again, as soon as they entered Rome."—Melmoth.

" nacy, no longer exists; it would, therefore, be " unreasonable in me to permit its neglectful priests " to survive it." (1)

John and Simon finding themselves no longer able to contend against famine within, or with the sword without, solicited a conference with Titus, which he not only granted, but made the offer of protecting their city and people, provided they would lay down their arms, and surrender themselves up to him. To which they replied, " that " they could not deliver themselves up upon any " promise or assurance he could give, because they " were under an oath to the contrary; but they " would go with their wives and families into the " desert, and leave the town to the Romans." (2) Titus consented to spare their lives, but refused to compromise the war upon any other terms; and was so offended at the presumption of prisoners remonstrating and imposing conditions on their conquerors, that he made a proclamation, declaring, in future, that no quarter should be given by his army to any Jew whatever. Upon this, the Romans again attacked the Jews, and commenced the ransack of the city; but in their first endeavour to effect this purpose, they were routed out of the

---

(1) Bell. Jud. 6, vi. 1, 2.

DESTRUCTION COMETH; AND THEY SHALL SEEK PEACE, AND THERE SHALL BE NONE. — Ezek. vii. 25.

(2) Bell. Jud. 6, vi. 5.

royal palace, in which the most valuable treasures were concealed; and the insurgents, by their determination to secure to themselves so great a spoil, killed eight thousand four hundred of their own countrymen, before they gained the complete possession of it.

At this time it happened, that the Jews, having taken two Roman soldiers prisoners, determined to revenge on them their own, as well as their national afflictions. With this view, one of them was murdered, and his body drawn through every street of the city; while the other, blindfolded, was led to be publicly executed in the sight of the enemy's army: but at the instant the executioner was in the act of drawing his sword to accomplish this deliberate slaughter, the victim eluded his grasp, and escaped in safety to his companions. The result furnishes a circumstance which shows, in a striking manner, the height to which the military discipline of the Romans was carried. Titus, upon this man appearing before him, in consideration of his activity in effecting his escape under such peculiar circumstances, disarmed and broke him, instead of sacrificing that life which was forfeited to martial law, when a soldier was taken alive by his enemy.

On the following day, the Romans set fire to the lower city: multitudes now deserted to them, without either the hope, or even the desire of mercy: the streets were covered with the dead bodies of those whom the seditious had starved or mur-

dered. (1). The guilty members of the faction sought concealment in the recesses of common sewers, and in hiding holes of the most horrid description, where they proceeded to quarrel among themselves for food; "and I cannot but think," says Josephus, "that, had not their destruction "prevented it, their barbarity would certainly "have made them feed upon each other." (2)

The factions in the upper town continued obstinately determined to hold out to the last moment; upon which the Romans had recourse to their former measures of raising banks against it. This, from the great scarcity of materials calculated to answer such designs, had, with difficulty, been ef-

---

(1) Bell. Jud. 6, vii. 2.

I WILL NO MORE PITY THE INHABITANTS, SAITH THE LORD; BUT, LO, I WILL DELIVER THE MEN, EVERY ONE INTO HIS NEIGHBOUR'S HAND. Zech. xi. 6.

Had the Prophet actually witnessed these calamities, he could not have uttered language more appropriate or feeling than that in which he bewailed these, or such as these, so many years before their occurrence. — "Oh that my head were waters, and "mine eyes a fountain of tears, that I might weep day and night "for the slain of the daughter of my people." Jer. ix. 1. See the whole chapter.

(2) Bell. Jud. 6, vii. 3.

Daughters of Jerusalem! weep not for me, but weep for yourselves and for your children; for behold! the days are coming in the which they shall say, "Blessed are the barren, and the "womb that never bare, and the paps which never gave suck: THEN SHALL THEY BEGIN TO SAY TO THE MOUNTAINS, FALL ON US! AND TO THE HILLS, COVER US!" Luke, xxiii. 28 — 30.

fected when they lately attacked the Temple; the labour was consequently excessive to procure wood from a distance sufficient for the present purpose; yet eighteen days only elapsed before those mounds were seen to threaten the western and north-eastern sides of Zion. These struck so great a consternation into the minds of the Idumæans, that, forsaking their allies, they entered into treaties with the enemy; and, though unable wholly in a body to leave the factions, succeeded in privately deserting to Titus, notwithstanding the precaution of the tyrants to prevent it: they were all well received by the Romans, because Titus had been negligent in the execution of his former orders; and the soldiers were becoming merciful from being weary of the slaughter, as well as from the hope of gaining ransoms by sparing them. These, and other Jewish captives, were disposed of, with their wives and children, at a low and trifling valuation, from the circumstance of there being many for sale, and few to purchase; and though the multitude of the sold was prodigious, yet there were forty thousand of the people saved, whom Titus permitted to go wherever they pleased. (1)

---

(1) AND YE SHALL BE PLUCKED FROM OFF THE LAND WHITHER THOU GOEST TO POSSESS IT. Deut. xxviii. 63.

YE SHALL BE SOLD UNTO YOUR ENEMIES FOR BOND-MEN AND BOND-WOMEN, AND NO MAN SHALL BUY YOU. Deut. xxviii. 68.

"Against a city so strongly fortified, and de-
"fended by such an obstinate race, Titus saw that
"nothing could be done either by surprise, or a
"general assault. He threw up mounds and ram-
"parts, and prepared battering engines. He sta-
"tioned the legions at different posts, and assigned
"to each a distinct share of duty. For some time
"no attack was made. In the interval, the Romans
"prepared all the machines of war, which either
"the ancients had employed, or modern genius in-
"vented (1):" and, by an active and most despe-
rate effort, put the enemy to flight. Panic struck,

I WILL SCATTER A THIRD PART INTO ALL THE WINDS, AND I WILL DRAW OUT A SWORD AFTER THEM. Ezek. v. 12.

THEY THAT ESCAPE OF THEM SHALL ESCAPE, AND SHALL BE ON THE MOUNTAINS LIKE DOVES OF THE VALLIES, ALL OF THEM MOURNING, EVERY ONE FOR HIS INIQUITY. Ezek. vii. 16.

THOU SELLEST THY PEOPLE FOR NOUGHT, AND TAKEST NO MONEY FOR THEM. Psalm xliv. 12.

AND THEY SHALL FALL BY THE EDGE OF THE SWORD, AND SHALL BE LED AWAY CAPTIVE INTO ALL NATIONS. Luke, xxi. 24.

Josephus tells us, that Titus sent many of his captives, above seventeen years old, to the works in Egypt, and those under that age were sold. Bell. Jud. 6, viii. 2 and 6, ix. 2.

"They who had bought our Saviour," says Abp. Tillotson, "for thirty pieces of silver, were afterwards themselves sold at "a lower rate." Sermon ccxl.

(1) Hanc adversus urbem gentemque Cæsar Titus, quando impetum et subita belli locus abnueret, aggeribus vineisque certare statuit. Dividuntur Legionibus munia, et quies præliorum fuit; donec cuncta expugnundis urbibus reperta apud veteres, aut novis ingeniis struerentur. Tacit. Hist. v. 13.

and astonished at the destructive operations of the Romans, they relinquished three of their strongest forts; these, had they not quitted in their surprise and fear, could never have been taken by force, nor, indeed, by any other means than by famine. (1)

Thus the enemy, with the possession of the strongest holds, carried every thing before them; whilst some of the besieged, exerting the last effort of which they were capable, assaulted the Roman wall of circumvallation; but, enervated by long-endured afflictions, their attempts were so feeble, and so ill directed, that the assailants were dispersed, and driven to the only shelter that subterranean caverns could afford them. The Romans, at the same time, becoming masters of the city barriers, could hardly reconcile themselves to the belief of their being conquerors, as the opposition made against them had been so small and ineffectual. The legions divided, and, with sword in hand, ranged through every street; killing, without distinction, all whom they encountered on their way: at the same time, burning houses, which were filled with the putrid carcasses of the famished people. (2)

---

(1) These were the three towers before mentioned: Hippicus, Phasælus, and Mariamne (see page 59).

(2) I WILL NO MORE PITY THE INHABITANTS OF THE LAND, SAITH THE LORD: BUT, LO, I WILL DELIVER THE MEN EVERY

The horror of this dreadful spectacle, although it excited feelings of regret for the dead, raised none of compassion for the living. The narrow passages, and some of the streets were now choked up with the bodies of the slain; and the channels of the city ran down in such copious streams of blood, as would have been sufficient to quench the fires that had been kindled. (1) The day was devoted to slaughter, and the night to conflagra-

---

ONE INTO HIS NEIGHBOUR'S HAND, AND INTO THE HAND OF HIS KING: AND THEY SHALL SMITE THE LAND, AND OUT OF THEIR HAND I WILL NOT DELIVER THEM. Zech. xi. 6.

Here was the fulfilment of the imprecation the Jews brought upon themselves — WE WILL HAVE NO KING BUT CÆSAR. John, xix. 15.

WHERESOEVER THE CARCASS IS, THERE WILL THE EAGLES BE GATHERED TOGETHER. Matt. xxiv. 28.

This strongly identifies the people who were destined by the Almighty to punish the nation of the Jews — and as an exposed carcass invites the eagles to prey upon it, so the judicially dead body of the Jews called down the Roman eagles, or soldiers, to tear it piece-meal, and bear away the prey in their talons.

(1) Bell. Jud. 6. viii. 5.

THE BLOOD OF THY SERVANTS HAVE THEY SHED LIKE WATER ROUND ABOUT JERUSALEM, AND THERE WAS NO MAN TO BURY THEM. Psalm lxxix. 3.

This was the fulfilment of the imprecation which they brought down upon themselves "HIS BLOOD BE UPON US AND UPON OUR "CHILDREN." (Matt. xxvi. 25.) And also particularly of that prophecy spoken against them by Christ — THAT THE BLOOD OF ALL THE PROPHETS WHICH WAS SHED FROM THE FOUNDATION OF THE WORLD MAY BE REQUIRED OF THIS GENERATION; FROM THE BLOOD OF ABEL UNTO THE BLOOD OF ZACHARIAS, WHICH

tion; till at length, on the eight day of the month, a conclusion was put to both; "and," says Josephus, "if all the blessings it ever enjoyed from its "foundation, had been in proportion to the "calamity and distress which it suffered in this

---

PERISHED BETWEEN THE ALTAR AND THE TEMPLE: VERILY I SAY UNTO YOU, IT SHALL BE REQUIRED OF THIS GENERATION.

Luke, xi. 50, 51.

BEHOLD, AND SEE IF THERE BE ANY SORROW LIKE UNTO MY SORROW, WHICH IS DONE UNTO ME, WHEREWITH THE LORD HATH AFFLICTED ME IN THE DAY OF HIS FIERCE ANGER.

Lament. i. 12.

Bishop Newton, remarking the correspondence between the crime of the Jews and their punishment, says—"They put Jesus "to death, when the nation was assembled to celebrate "the Passover; and when the nation was assembled, too, to "celebrate the Passover, Titus shut them up within the "walls of Jerusalem. The rejection of the true Messiah was "their crime; and their following false Messiahs to their de-"struction, was their punishment. They sold and bought "Jesus as a slave; and they themselves were afterwards sold "and bought as slaves at the lowest prices. They preferred "a robber and murderer to Jesus whom they crucified between "two thieves; and they themselves were afterwards infested "with bands of robbers and thieves. They put Jesus to death, "'lest the Romans should come and take away their place "and nation;' and the Romans did come and take away their "place and nation. They crucified Jesus before the walls of "Jerusalem; they themselves were crucified in such numbers, "that it is said, room was wanting for the crosses, and crosses "for the bodies. I should think it hardly possible for any man "to lay these things together and not conclude the Jews' own "imprecation to be remarkably fulfilled upon them—'His "blood be on us and on our children.'"

Dissertation on the Prophecies, vol. iii. p. 326.

" siege; that city had undoubtedly been the envy " of the whole world." (1)

Titus, at this advanced stage, commanded none to be put to death, but such only as were either found in arms, or continued to defy his power; intending to preserve the lives of the remainder to grace his triumphal entrance into Rome. Yet though the vanquished could hope to derive less mercy from further resistance, than by such a submission as common policy in their situation dictated; they obstinately persisted in offensive conduct, and

---

(1) Bell, Jud. 6, viii. 5.

HE SENT FORTH HIS ARMIES, AND DESTROYED THOSE MURDERERS, AND BURNT UP THEIR CITY. Matt. xxii. 7.

THERE SHALL BE GREAT TRIBULATION, SUCH AS WAS NOT FROM THE BEGINNING OF THE WORLD TO THIS TIME, NO; NOR EVER SHALL BE. Matt. xxiv. 21.—Mark iii. 19.

THERE SHALL BE GREAT DISTRESS IN THE LAND, AND WRATH UPON THIS PEOPLE. Luke, xix. 41.

" Indeed," says Bishop Newton, " all history cannot furnish " us with a parallel to the calamities and miseries of the Jews." Dissertation on Prophecies, ii. p. 253.

" And when he was come near, he beheld the city, and wept " over it." Luke, xix. 41.

The affliction and sufferings which the Jews underwent, when Nebuchadnezzar besieged the city, great and complicated as they were, were but the shadow of that vast tribulation which they endured now under Titus. Nor should the circumstance be disregarded, that the Jews, under the first desolation, were combined and at peace with each other, while in the second they were not so much at enmity with the enemy without, as with themselves within their gates.

"all," says Tacitus, "who were capable of serv-
"ing, still appeared in arms. The number of
"effective men was beyond all proportion greater
"than could be expected, even in so vast a mul-
"titude. The women, no less than the men,
"were inflamed with zeal and ardour; if doomed
"to quit their country, life, they declared, was
"more terrible than death itself." (1) All the rest, above seventeen years of age, were made prisoners, and sent to work the mines in Egypt. (2)

John and Simon, the leaders of the expiring factions, and authors of every evil, having made the most surprising efforts to escape by mining, were at last driven by the distress of hunger from their hiding vaults, and begged that mercy of the Romans which they had so long, and so often des-

---

(1) Arma cunctis, qui ferre possent; et plures, quam pro numero; audebant. Obstinatio viris fœminisque par: ac si transferre sedes cogerentur, major vitæ metus quam mortis. Hist. v. 13.

(2) HALF OF THE CITY SHALL GO FORTH INTO CAPTIVITY, AND THE RESIDUE OF THE PEOPLE SHALL NOT BE CUT OFF FROM THE CITY. Zech. xiv. 2.

AND THE LORD SHALL BRING THEE INTO EGYPT AGAIN WITH SHIPS, BY THE WAY WHEREOF I SPAKE UNTO THEE, THOU SHALT SEE IT NO MORE AGAIN: AND THERE YE SHALL BE SOLD UNTO YOUR ENEMIES FOR BOND-MEN AND BOND-WOMEN, AND NO MAN SHALL BUY YOU. Deut. xxviii. 68.

NOW WILL HE REMEMBER THEIR INIQUITY AND VISIT THEIR SINS; THEY SHALL RETURN TO EGYPT.

Hosea, viii. 13—also ix. 6.

Vide also Jer. xliv. 7—14; and 2 Esd. xv. 10.

pised. (1) John, therefore, was made a prisoner for life, and Simon preserved to grace the triumph. (2) Titus now laid the whole city in ashes, excepting the three forts which the Jews had forsaken upon his first entrance into the upper city; these he preserved as monuments of his victory and good fortune, for without them he never could have effected that which he had at length achieved.

"The number of the prisoners taken, throughout the whole war, amounted to ninety-seven thousand; and the slaughtered, to one million, three hundred and fifty-seven thousand, six hun-

---

(1) Josephus, speaking of these tyrants, says, "There was a "*contest* between them for dominion, but a *concord* in crimes." Bell. Jud. 5, x. 4.

(2) Simon, when he found it impossible to escape, showed himself above ground in a white tunic and purple coat, on the spot where the Temple had stood, with the hope of astonishing and deceiving the Romans. But when the guards required him to declare who he was, he desired a conference with the commander Terentius Rufus, who put him in chains. Afterwards he was led in triumph to Rome; then with a halter about him, dragged to that part of the city where malefactors were executed, and there scourged and slain. Bell. Jud. 7, ii. 1.

"AND THOU SHALT BE BROUGHT DOWN, AND SHALT SPEAK OUT OF THE GROUND, AND THY SPEECH SHALL BE LOW OUT OF THE DUST, AND THY VOICE SHALL BE, AS ONE THAT HATH A FAMILIAR SPIRIT, OUT OF THE GROUND, AND THY SPEECH SHALL WHISPER OUT OF THE DUST. Isaiah, xxix. 4.

This, in its prophetic sense, applies to the humiliation and overthrow of Jerusalem; its literal signification singularly describes John's present situation and circumstances.

dred and sixty! They who perished during the siege, one million, one hundred thousand; out of which six hundred thousand were buried at the public charge; the greater part of them Jews by nation, though not all natives of Judea; the time of this overthrow being, as before related, at the general assemblage of the Jews to celebrate the great feast of the Passover; and, indeed, "the "destruction of the rest of their cities served to "increase the number of the besieged. (1) A

(1) Josephus (Bell. Jud. 6, ix 3.) gives this account of the number of the prisoners and those who perished in the siege. To estimate the whole number of those who came up and were in Jerusalem to celebrate former Passovers, we must reckon by what he further mentions, that there were two hundred and fifty-six thousand five hundred lambs or sacrifices, and ten persons to each; making an amount of two millions, five hundred and sixty-five thousand at that time in the city. Tacitus computes the number of the besieged at six hundred thousand. "Multitudinem obsessorum omnis ætatis, virile ac muliebre "sexus, sexcenta millia accepimus."—This could not possibly be the number of the besieged, but might be meant for those only who were buried at the public charge, as stated by Josephus (5, xiii. 7;) or Tacitus might imagine it to be the number of permanent inhabitants of Jerusalem, the surplus being made up by Jews and Proselytes from Galilee, Samaria, Judea, Perea, and other remoter parts.

From the beginning to the conclusion of the Jewish war, Justus Lipsius (de Constantia) has calculated the number of the slaughtered Jews at one million, three hundred and thirty-seven thousand, four hundred and ninety; but if those be added who died in caves, woods, wildernesses, in banishment, and as prisoners, the amount cannot be less than a million and a half.

"prodigious influx poured in from all quarters, "and amongst them, the most bold and turbulent "spirits of the kingdom." (1)

AND YE SHALL BE LEFT FEW IN NUMBER, WHEREAS YE WERE AS THE STARS OF HEAVEN FOR MULTITUDE. Deut. xxviii. 62.

EXCEPT THE LORD OF HOSTS HAD LEFT UNTO US A VERY SMALL REMNANT, WE SHOULD HAVE BEEN AS SODOM, AND WE SHOULD HAVE BEEN LIKE UNTO GOMORRAH. Isaiah, i. 9.

THY MEN SHALL FALL BY THE SWORD, AND THY MIGHTY IN THE WAR. AND HER (Zion's) GATES SHALL LAMENT AND MOURN; AND SHE, BEING DESOLATE, SHALL SIT UPON THE GROUND. Isaiah, iii. 25, 26.

IN THE LAST DAYS, IT SHALL COME TO PASS THAT THE MOUNTAIN OF THE HOUSE OF THE LORD SHALL BE ESTABLISHED IN THE TOP OF THE MOUNTAINS, AND SHALL BE EXALTED ABOVE THE HILLS; AND PEOPLE SHALL FLOW UNTO IT. Micah, iv. 1.

THEY SHALL FALL BY THE EDGE OF THE SWORD, AND SHALL BE LED AWAY CAPTIVE INTO ALL NATIONS. Luke, xxi. 24.

(1) Magna colluvie et cæterarum urbium clade aucti: nam pervicacissimus quisque illuc perfugerat, eoque seditiosius agebant. Tacit. Hist. v. 12.

It seems difficult to imagine how the compass of Jerusalem could afford accommodation for such an immense multitude of people, as it is said at this season to have contained; and more so, how the treasuries, even had not so many of them been destroyed, could have supplied, for the space of five months, provisions for the besieged. But Josephus is express in what he relates, and it must be considered that the Jews were a very populous nation. With respect to the siege itself, many perished before they were driven for refuge to the walls; and in the general times of the passover, all who came up could not be received into the city. With respect also to the quantity of

In this manner was the nation of the Jews depopulated by the Romans, and Jerusalem subdued and totally destroyed by Titus, in the second year of Vespasian, his father. (1) Upon taking his

---

food which such a multitude required, it must further be considered, that the overwhelming influx was not an unexpected one, and that the necessaries of life were either provided by the supplies of larger markets previous to the passover, or by each individual bringing a sufficiency with himself; and, above all, it must ever be remembered, that the famine in this siege commenced at an early period, and continued with more aggravated sufferings than ever before occurred or will happen again.

(1) "YOUR COUNTRY IS DESOLATE, YOUR CITIES ARE BURNT "WITH FIRE; YOUR LAND, STRANGERS DEVOUR IT IN YOUR "PRESENCE, AND IT IS DESOLATE, AS OVERTHROWN BY "STRANGERS." Isaiah, i. 7.

So literally were these words accomplished in the ruin both of the city and the temple, that well might Eleazar say, "God had delivered his most holy city to be burned, and "to be subverted by their enemies," and wished that they had all died before they saw that holy city demolished by the hands of their enemies, and the sacred Temple so wickedly dug up from the foundations, (Bell. Jud. 7. viii. 6.)—The Babylonian Talmud thus mentions the destruction of the Temple—"Go "and see how the blessed and holy God helped Barkamtza, "and he destroyed his house, and burned up his Temple, and "made Jerusalem desolate."—(Vide Lardner's Works, vol. 7.)—The siege lasted about five months, computing from the 14th April to the 8th of September, A. D. 70.

"MANY PASTORS" (Princes and Leaders) "HAVE DESTROYED "MY VINEYARD, THEY HAVE TRODDEN MY PORTION UNDER "FOOT, THEY HAVE MADE MY PLEASANT PORTION A DE-"SOLATE WILDERNESS, THEY HAVE MADE IT DESOLATE." Jer. xii. 10.

last view of the ruins of this once glorious city, the works, the fortifications, and especially the towers, which he had left standing, as memorials of his triumph, and of the glory of the Roman name: (1) "When," says Josephus, "he was con-templating the vast designs and workmanship "of those forts; and was reflecting on the beauty "and wonderful contrivance of the whole city, "now laid in ashes; he broke out in these words "—'We have fought under the auspices of a "God! (2) it was God who drew the Jews away

---

(1) Bell. Jud. 6. ix. 1.

Titus, as we have already stated, commanded the three forts, Phasælus, Hippicus, and Mariamne, to be left, that posterity might know the wonderful strength of that city which had been made to yield to the Roman arms, (Bell. Jud. 7. i. 1.) And Pausanias, who lived in the second century, and wrote A. D. 180, speaks of "a monument of Queen Helena (of Adiabene) "at Jerusalem, which city an Emperor of the Romans had "destroyed to the foundations."—Ἑβραίος δὲ Ελένης γυναικὸς ἐπιχωρίας τάφος ἐστὶν ἐν πόλει Σολύμοις, ἣν ες ἔδαφος κατέβαλεν ὁ Ρωμαίων Βασιλεύς. Paus. viii. 16.

It is mentioned also by Eusebius. Ecc. Hist. ii. 12.

(2) Cicero, because it served his purpose, had inferred from the calamities which in his days befel the Jews, that they were a nation not acceptable to the Deity. — "Stantibus Hierosolymis "peccatisque Judæis tamen istorum religio sacrorum a splen-"dore hujus imperii gravitate nominis nostri, majorum in-"stitutis, abhorrebat: nunc vero hoc magis, quod illa gens "quid de imperio nostro sentiret, ostendit armis, quam cara "Diis immortalibus esset, docuit, quod est victu, quod elocata, "quod servata." Cicero pro Flacco.

"from these strong holds; for, what could the "hands of men, or the effects of machines have "done, against such towers as these?" (1)

After this, the army was commanded to dig beneath many of the walls, both of the Temple and the City, in search of those riches and treasures, which were supposed to have been buried for concealment in their foundations; in consequence of which, the whole circuit of the city was so levelled, (2) as not to leave those who approached it

---

(1) Bell. Jud. 6. ix. 1. — Even here once more the besieged themselves helped to fulfil the prediction of Christ — "EXCEPT "THOSE DAYS BE SHORTENED, THERE SHALL BE NO FLESH "SAVED."

"Ipsi Tito Roma, et opes, voluptatisque ante oculos; ac ni "statim Hierosolyma concideret, morari videbantur." — Titus had his private motives: Rome was before his eyes; wealth and magnificence dazzled his imagination; and pleasure presented its amusements. If the city was not to be taken by assault, a siege in form would have detained him too long from the splendid scene that lay before him.

Tacit. Hist. v. 11.

"Philostratus tells us, when some of the nearer nations would have crowned Titus for his victories over the Jews, he refused, saying that he deserved nothing upon that account; for it was not his work, but God had made him an instrument of his wrath against that people." — Tillotson's Serm. clxxxvi.

We may say with Gamaliel, "If this counsel, or this work, "had been of men, it would have come to nought," but as it was of God, nothing could overthrow it.

(2) Bell. Jud. 7. i. 12.

AND THEY SHALL LAY THEE EVEN WITH THE GROUND, AND THY CHILDREN WITHIN THEE; AND THEY SHALL NOT LEAVE IN

the faintest proof that it had ever been inhabited: then, having left a small garrison behind him, Titus marched in triumph to Cæsarea. (1)

THEE ONE STONE UPON ANOTHER; BECAUSE THOU KNEWEST NOT THE TIME OF THY VISITATION. Luke, xix. 44.

Maimonides adds (Taanith, ch. 5.) that Rufus, a captain of the army of Titus, did, with a plough-share, tear up the foundations of the Temple, and thereby signally fulfil the words of the prophet.

THEREFORE SHALL ZION FOR YOUR SAKE BE PLOUGHED AS A FIELD, AND JERUSALEM SHALL BECOME HEAPS, AND THE MOUNTAIN OF THE HOUSE AS THE HIGH PLACES OF THE FOREST. — Micah, iii. 12. — The words also of Jeremiah (xxvi. 18.) almost exactly resemble these.

Oh God, the heathen are come into thine inheritance; thy holy Temple have they defiled, and MADE JERUSALEM AN HEAP OF STONES. Psalm lxxix. 1.

(1) The Roman Senate decreed a triumph to both Vespasian and Titus separately, for their conquest of Judea; but they preferred one jointly, and a triumphal arch stands at this day at Rome, perpetuating the truth and memorial of these things. There are extant coins struck in the reigns of Vespasian and Titus, on the reverse of which is a female figure representing "the daughter of Zion," with the words "IUDÆA DEVICTA." There is also extant the following inscription:

IMP. TITO . CÆSARI . DIVI . VESPASIANI . F.
VESPASIANO . AUG. PONTIFICI . MAXIMO .
TRIB. POT. X. IMP. XVII. COS. VIII. S. P.
PRINCIPI . SUO . S. P. Q. R.
QUOD . PRÆCENTIS . PATRIS . CONSILIISQUE . ET .
AUSPICIIS . GENTEM . IUDÆORUM . DOMUIT . ET .
URBEM . HIEROSOLYMAM . OMNIBUS . ANTE . SE .
DUCIBUS . REGIBUS . GENTIBUSQUE . AUT . FRUSTRA
PETITAM . AUT . OMNINO . INTENTATAM . DELEVIT :

Thus were the magnificent Temple, and the great and populous City of Jerusalem, laid in complete ruin, so lately the wonder and admiration of the world. (1)

Well might the Prophet exclaim — "Lord! "who hath believed our report?" (2) when the Almighty had sent him thus to declare the punishment to be inflicted on the Jews for their disobedience and infidelity. "Go, and tell this people— "Hear ye, indeed, but understand not; and see "ye, indeed, but perceive not. Make the heart "of this people fat, and make their ears heavy, "and shut their eyes; lest they see with their "eyes, and hear with their ears, and understand "with their heart, and convert and be healed.— "Then, said I, Lord! how long? And he answered, Until the cities be wasted without in- "habitant, and the houses without man, and the "land be utterly desolate. And the Lord have "removed men far away, and there be a great for-

(1) The prophecy of our Saviour, "As the lightning cometh out of the east, and shineth even unto the west, so also shall the coming of the Son of man be," as it relates to the destruction of Jerusalem, was also fulfilled: "for," says Bishop Pearce, "the Roman army entered into Judea on the "east side of it, and carried on other conquests westward, as "if not only the extensiveness of the ruin, but the very route "which the army should take, was intended in the comparison "of the lightning coming out of the east, and shining unto the "west."

(2) Isaiah, liii. 1.

"saking in the midst of the land." (1) For now was "the arm of the Lord revealed," when the Romans, by this final destruction, made an end of "wasting inhabitant," and had made "the land "utterly destitute," not only of its people, but in its forlorn appearance: when they "removed" the captives far away, and had left this place, so recently the magnificent and boasted habitations of his chosen, forsaken and desolate. (2) Thus was

---

(1) Isaiah, vi. 9 — 12.

The former part of this prophecy evidently related to the rejection of the Messiah by the Jews, as our Saviour himself explained it, (Matt. iii. 15.) but the denunciation contained in the latter part of it was clearly established by the destruction by Nebuchadnezzar, and not less so by this complete overthrow of Jerusalem, and the captivity of the remnant, carried and sent away by Titus.

(2) SEE YE NOT ALL THESE THINGS? VERILY I SAY UNTO YOU, THERE SHALL NOT BE LEFT HERE ONE STONE UPON ANOTHER, THAT SHALL NOT BE THROWN DOWN.

Matt. xxiv. 2.

SEEST THOU THESE GREAT BUILDINGS? THERE SHALL NOT BE LEFT ONE STONE UPON ANOTHER, THAT SHALL NOT BE THROWN DOWN. Mark, xiii. 2.

AS FOR THESE THINGS WHICH YE BEHOLD, THE DAYS ARE COME IN THE WHICH THERE SHALL NOT BE LEFT ONE STONE UPON ANOTHER, THAT SHALL NOT BE THROWN DOWN.

Luke, xxi. 6.

It must be remembered, that these words of our Saviour were spoken in a time of profound tranquillity.

BEHOLD! THE DAY COMETH, THAT SHALL BURN AS AN OVEN; AND ALL THE PROUD, YEA, AND ALL THAT DO WICKEDLY, SHALL BE STUBBLE; AND THE DAY THAT COMETH

it that Titus, as the instrument of the Almighty, inflicted the divine vengeance upon the people and nation of the Jews, although he was ignorant of the cause which had drawn it upon them. The crimes of which they had been guilty, and which had deserved this severe retribution, were such as had never before been committed, and never can be exceeded; crimes so enormous and complicated, and committed in direct opposition to the manifold cautions which the mercy of God had repeatedly given. The prophets, who were the express messengers of Heaven, each as they succeeded the other, not only inveighed against their national vices, but exhorted them by all the denunciations or persuasions of a powerful eloquence to repent and amend, yet these were exposed to the most bitter persecutions, and ultimately suffered death from those whom they expressly came to admonish: from those, too, who paid veneration to their characters and writings, after they had done the utmost despite unto their persons. Nor was it until after the preaching of Christ had wholly failed of its effect to bring them to a sense of their depravity; not until after all his remonstrances were disregarded, his divine power was blasphemed, and he himself on the very

---

SHALL BURN THEM UP, SAITH THE LORD OF HOSTS, THAT IT SHALL LEAVE THEM NEITHER ROOT NOR BRANCH.

Malachi. iv. 1.

verge of immolation, that he predicted in what manner this signal vengeance of Heaven should be executed by the instrumentality of a Gentile Conqueror. It was not until the time of his passion had arrived, that from the height of Mount Olivet, while he and his disciples were casting their eyes over the courts and stupendous buildings of the Temple, and over the City spread out like a map before their view, that he foretold that not one stone should, in a short time, be left standing upon another; that the entire City, which now presented so glorious an appearance, should then be surrounded by a wall of circumvallation by the besieging army; that the most grievous famine should oppress the inhabitants, and that they should be seduced by false prophets to their ruin. It was not "until his hour was "come," that he pointed out the certain indications which should mark the precise hour of the coming vengeance of their God; and here, on Mount Olivet, with his favoured disciples, as he reflected upon the multiplied evils about to befal this ungrateful people, whom he had vainly endeavoured to reclaim and move, as his mind dwelt upon the excessive crimes which were about to bring upon them the destructive judgment of the Most High, overcome by such reflections, He, the merciful, the benign, the persecuted, but holy Jesus, wept over the city as he looked upon it, and with excessive grief emphatically pronounced that

sentence of its final desolation, which we have now seen executed upon it, in all the awe and rigour, with which it pleased an offended but just God to visit it.

"Oh Jerusalem! Jerusalem! thou that killest "the Prophets, and stonest them which are sent "unto thee, how often would I have gathered "thy children together, even as a hen gathereth "her chickens under her wings, and ye would "not? Behold! your house is left unto you de- "solate." (1)

---

(1) Matt. xxiii. 37.

FOR A NATION IS COME UPON MY LAND, STRONG, AND WITHOUT NUMBER, WHOSE TEETH ARE THE TEETH OF A LION, AND HE HATH THE CHEEK-TEETH OF A GREAT LION. HE HATH LAID MY VINE WASTE, AND BARKED MY FIG-TREE: HE HATH MADE IT CLEAN BARE, AND CAST IT AWAY; THE BRANCHES THEREOF ARE MADE WHITE. — Joel, i. 6, 7.

THE HOLY CITIES ARE A WILDERNESS, ZION IS A WILDERNESS, JERUSALEM A DESOLATION. Isaiah, lxiv. 10.

CHAP. IX.

THE COMPLETION OF THE PROPHECIES RELATING TO EVENTS IMMEDIATELY SUCCEEDING THE DESTRUCTION OF THE CITY AND THE FALL OF THE NATION. — THE NAZARENES. — ADRIAN BUILDS ÆLIA CAPITOLINA UPON THE RUINS OF JERUSALEM, AND ERECTS TEMPLES FOR HEATHEN WORSHIP.—THE CHRISTIAN CHURCH ESTABLISHED. —HELENA'S VISIT TO THE HOLY LAND. — DISCOVERS THE TRUE CROSS.— CONSTANTINE BUILDS CHURCHES UPON SPOTS CONSECRATED BY THE SUFFERINGS OF CHRIST, AT THE INSTIGATION OF HIS MOTHER. — JULIAN, THE APOSTATE, ENDEAVOURS TO REBUILD THE TEMPLE OF THE JEWS. — HIS FAILURE. — REFLECTIONS ARISING FROM THE SUBJECT OF THE WORK.

We have now seen in what a remarkable manner the memorable words of Christ and the Prophets have been fulfilled, by the signal overthrow of the Jewish church and nation. We have seen the Romans unexpected spectators of the dissensions of the people, and the ambition of their leaders witnessing the sparks of faction, kindled to a blaze, and unchecked by the hostile aspect of a warrior army marching to their gates — we have seen

them enduring distress and anguish, calamity and torture, unequalled in the annals of history, and never to be paralleled again. "Their blood has "been shed out like water;" their temple "consumed with fire," their city depopulated, and their country laid desolate. (1)

Such has been the exemplary punishment inflicted on this disobedient people, who having rejected the Lord's Messiah, and slain his servants, have themselves been forsaken by their God, and destroyed by famine and the sword. (2)

"Soon after the tribulation of these days," saith our Saviour to his disciples, when taking a prophetic view of those sufferings which many of his zealous servants should endure, "soon after the tribulation of these days, the violence of persecution shall abate. (3) When the nation of the Jews shall be brought to utter destruction, and a more than Egyptian darkness shall came upon

(1) FOR THEN SHALL BE GREAT TRIBULATION, SUCH AS WAS NOT FROM THE BEGINNING OF THE WORLD TO THIS TIME: NO, NOR EVER SHALL BE. — Matt. xxiv. 21.

(2) BECAUSE OF UNBELIEF THEY WERE BROKEN OFF. — Rom. xi. 20. Jesus said to Peter, when he had drawn his sword and cut off the ear of the servant of the High Priest — "Put up "again thy sword into its place; for all they that take the sword "shall perish with the sword." (Matt. xxvi. 52.) The truth of this was severely felt by the Jews in this siege, most of whom, strangers to the use of arms, were either instigated or compelled to fight against the Romans.

(3) IMMEDIATELY AFTER THE TRIBULATION OF THOSE DAYS SHALL THE SUN BE DARKENED, AND THE MOON SHALL NOT

them — when their kingdom shall have been left desolate, and their religious light obscured — when the people shall have fallen, and the powers of their kingdom shaken — when these tokens of my appearance to execute this judgment shall have happened, and there shall have been great lamentation, and the tribes of the earth have mourned — when the fulfilment of all these things shall have been as apparent as if I came in the clouds of heaven to

---

GIVE HER LIGHT, AND THE STARS SHALL FALL FROM HEAVEN, AND THE POWERS OF HEAVEN SHALL BE SHAKEN.

Matt. xxiv. 29.

Maimonides calls this metaphorical expression "proverbial; importing (as it often does in the Old Testament, and other writings) the destruction and utter ruin of a nation, and the downfall of their great powers." The destruction of Egypt is thus represented by Ezekiel, — "I will cover the Heavens, and "make the stars thereof dark, I will cover the sun with a cloud, "and the moon shall not give her light, and the bright lights of "Heaven will I make dark over thee." — xxxii. 7, 8.

See the fall of Babylon foretold by Isaiah, xiii. 10. also xxxiv. 4. 5. Joel's fall of Jerusalem, ii. 30, 31. Also Haggai, ii. 21, and Dan. viii. 10. — In hieroglyphic writing, the sun, moon, and stars, were used to represent states and empires, kings, queens, and nobility; and their eclipse and extinction, denoted temporary disasters, or entire overthrows. Atticus writing to Cicero on the wretchedness of the times, says, "The sun seems to me to have been taken from the world." "Sol mihi e mundo excidisse videtur."

"Virgil alluding to the eclipse which happened at the time of Cæsar's death, says,

Ille etiam exstincto miseratus Cæsare Romam
Cùm caput obscurâ nitidum ferrugine texit.

Geo. i. 466.

give the world the assurance that this judgment was authorized by me — when thus the Jewish power, and their opposition to the Gospel shall

---

"In prophetic language, by the sun's being turned into "darkness, and the moon into blood, the appearances of those "bodies are not foretold; but under their appearances in their "defects or eclipses, the state not of the natural, but of the "moral or political world — the changes and revolutions in the "governing powers of kingdoms and empires, are with the "greatest propriety and beauty represented. For as God "created the sun to rule the day, and the moon and stars "to govern the night; and as by their power and influence the "great appearances of this lower world are regulated and "governed, the earth is moved in its orbit, and the waters "flow; so, in prophetic language, the governing powers of "nations are represented by the sun and moon, and the people "they governed, by the earth and the waters. Thus when "God establishes a nation, and gives them magistrates and "laws, he is said in Scripture 'to plant the heavens, and to "to lay the foundations of the earth,' and when he renews a "government after having brought it to desolation, he is said "'to create new heavens and a new earth.'

"The prophet foretells the destruction of Idumea under the "same figure, thus, 'The heavens shall be rolled together as "a scroll, and all their hosts shall fall down, as the leaf falleth "off from the vine, and as a falling fig from the fig-tree.' — Isaiah, xxxiv. 4.

"Of Pharoah, King of Egypt: 'When I shall put *thee* out, I "will cover the heaven, and make the stars thereof dark: I "will cover the sun with a cloud, and the moon shall not give "her light.' — Ezek. xxii. 7.

"And that the earth signifies in the same prophetic language "the body of the people, and the shaking of it, popular com-"motions, and not natural earthquakes, is as evident. 'I be-"held the earth, and lo it was without form, and void; and the "heavens, and they had no light.' This is the very descrip-

have been brought to an end; then will I commission my servants to proclaim and publish salvation to the world at large, and they shall raise an

---

" tion of the chaos, and yet no more is meant by it than the ruin " of the Jewish state, the utter dissolution of the heavens which " the Lord had planted, and of the foundations of the earth " which he had laid. And it is expressed afterwards without a " figure: ' I beheld, and lo the fruitful place was a wilderness, " and all the cities thereof were broken down at the presence " of the Lord, and by his fierce anger.' (Jer. iv. 23.) Again, "' The earth is utterly broken down, the earth is clean dis- " solved, the earth is moved exceedingly, the earth shall reel " to and fro like a drunkard, and shall be removed like a cot- " tage; and the transgression thereof shall be heavy upon it, " and it shall fall and not rise again.' — Isaiah, xxiv. 19, 20. " This cannot be spoken of the natural earth, which cannot " transgress its laws; but of the people under the image of the " earth; and, accordingly, the Apostle to the Hebrews explains " the shaking of the heavens and of the earth, in the old pro- " phecies, of removing the Jewish nation, and the kingdoms of " this world, in order to establish the kingdom of the Messiah. "' Yet once more I shake not the earth only, but also heaven: " and this word, yet once more, signifieth the removing of " those things that are shaken, as of things that are made, that " those things which cannot be shaken may remain.'—Heb. xii. " 26. This is a sufficient proof that the prophecy in St. Matthew " relates to the destruction of Jerusalem, ' Immediately after the " tribulation of those days, shall the sun be darkened, and the " moon shall not give her light, and the stars shall fall from " heaven, and the powers of the heavens shall be shaken,' "' if, indeed, any proof was wanting, after our Lord's express " declaration, that this generation, the generation then in being, " should not pass away, ' till all these things be fulfilled.' ".

Dr. Sharpe's Sermon of the Rise and Fall of the City and Temple.

army of believers from the four quarters of the world, from one end of the earth to the other. When these things begin to come to pass, be confident and joyful: behold! your deliverance from persecution is rapidly approaching, and the kingdom of heaven is drawing near at hand!" (1)

Little further remains to be said on this subject, if we except the recollection, that it was from this time that Jerusalem was to be under the power of the Gentiles. "Jerusalem shall be trodden down

---

(1) AND THEN SHALL APPEAR THE SIGN OF THE SON OF MAN IN HEAVEN: AND THEN SHALL ALL THE TRIBES OF THE EARTH MOURN, AND THEY SHALL SEE THE SON OF MAN COMING IN THE CLOUDS OF HEAVEN WITH POWER AND GREAT GLORY.—Matt. xxiv. 30.

AND HE SHALL SEND HIS ANGELS WITH A GREAT SOUND OF THE TRUMPET, AND THEY SHALL GATHER TOGETHER HIS ELECT FROM THE FOUR WINDS; FROM ONE END OF HEAVEN TO THE OTHER.—WHEN THESE THINGS BEGIN TO COME TO PASS, THEN LOOK UP, AND LIFT UP YOUR HEADS; FOR YOUR REDEMPTION DRAWETH NIGH.—Matt. xxiv. 31. Luke, xxi. 28.

The violence of persecution began considerably to abate after the destruction of Jerusalem, although it was by no means done away. The Christians suffered much under the Romans after that time; and those living beyond the limits of the empire shared a harder fate. "Sapor II., King of Persia, "vented his rage against those of his dominions, in three "dreadful persecutions. The 1st of these happened in the "18th year of the reign of that prince; the 2d in the 30th, "and the 3d in the 31st year of the same reign. This last "was the most cruel and destructive of the three; it carried "off an incredible number of Christians, and continued during "the space of forty years, having commenced in the year 330, "and ceased only in 370." Mosheim's Ecc. Hist. Lib. ii. ch. 1.

"of the Gentiles, until the times of the Gentiles "be fulfilled." (1)

Sion and Acra now desolate, and the greater part of their late inhabitants buried in the ruins of the city, little hopes could exist in the minds, even of the most sanguine amongst the remnant, that Jerusalem should rise again; and the consideration that the remnant was now to be sent captive into all nations, must at once have banished the slightest expectation of this sort far beyond the limits of probability. (2) No: the land was now desolate, and some years were seen to elapse before those Jewish converts, the Nazarenes, who had sought refuge in the siege at Pella, returned to build themselves huts in the place consecrated by the awful accomplishment of Christ's predictions. Here, however, at length they established their church, and preserved the doctrines taught them by the Apostles and their successors, in conjunction with the ceremonies of the Mosaic Law.

The dispersed Jews began again to multiply, and in the course of a century made many attempts to reinstate themselves in the city of their forefathers; in consequence of which, continued ruptures broke out between them and the Nazarenes,

(1) Luke, xxi. 24.

(2) Eusebius says, that immediately after the destruction of Jerusalem, Vespasian caused all the branches of the house of Judah to be cut off, to deprive them at once of all hopes of a deliverer, or future Messiah. — Ecc. Hist. iii. 12.

till their conduct becoming more violent as their numbers increased, they openly rebelled against the Roman power. On the other hand, the Romans, feeling themselves called upon to check this spirit of revolt, once more exercised the powerful and vindictive influence of their arms against them, and finally quelled the sensation caused by these emotions. The Jews having collected themselves from all quarters, under their false Messiah, Barchochebah (1), came up to the heights of Jerusalem. "Hadrian deputed some of his best generals to oppose them, appointing as chief Julius Severus, whom he sent from his command in Britain for that purpose. Unwilling to hazard a general action with the allied forces of the Jews, from a consciousness of their strength and desperation, Severus engaged them separately, and thus, with a superiority of numbers, in comparison of the enemy's force when disunited, he, before they could effect a junction, by this safer though more tedious mode of operation, broke their lines, and put them to rout with such slaughter, that a few only escaped. Fifty of their best conditioned forts, and nine hundred and eighty-five of the finest and best towns, were ut-

(1) This man, says Eusebius (Ecc. Hist. iv. 6.), was a robber and murderer, who, from his name signifying a star, pretended that the prophecy of Balaam referred to him. (Numb. xxiv. 17.)

terly destroyed. The number of killed in pitched battles and sallies, amounted to five hundred and eighty thousand, besides multitudes that perished by fire, disease, and famine; so that Judea was left little better than a desert. (1)

Hadrian afterwards built a new city upon Acra, which he called Ælia, after his own name. (2) Here he founded a Roman colony, and erected a temple to Jupiter Capitolinus (3), and afterwards another to Venus, the former near Moriah, the latter on Calvary. (4) He also issued an edict, by which he not only prohibited the Jews from entering Judea, but denied them even the sight

---

(1) Hadrianus optimos quosque duces adversum eos mittit, quorum primus fuit Julius Severus: qui ex Britannia, cui imperat, contra Judæos missus est. Hic nulla ex parte ausus est aperte cum hostibus congredi, multitudine ipsorum atque desperatione cognita; sed eos separatim magno militum ac tribunorum numero adortus, commeatu prohibuit, atque interclusos serius quidem, sed minore cum periculo, ita oppressit fregitque ut pauci admodum evaserint: et quinquaginta eorum arces munitissimæ, vicique celeberrimi atque nobilissimi noninginti octoginta quinque funditus eversi sint. Cæsa sunt in excursionibus prœliisque hominum quingenta octoginta millia: eorum autem, qui fame, morbo, et igni interierunt, infinita fuit multitudo, ita ut omnis pene Judæa deserta relicta fuerit.

Dion Cass. Hist. lib. 69.

(2) Ælius Hadrianus.

(3) From whence the city was called Ælia Capitolina.

(4) Socr. Schol. Ecc. Hist. i. 7.

Beausobre imagines that Adrian endeavoured to deface the site of the city, and that he, therefore, levelled Moriah, that no traces of the Temple might remain.

of it from a distance: but before this period, it appears, that only upon one day in the year were they permitted to shed tears over the place where their Temple had formerly stood; an indulgence which, though granted for the shortest space of time, was purchased at a high price. (1) Incensed against the Jews, Hadrian placed upon the entrance-gate to the city, the sculptured figure of a hog, in derision and contempt of their religious prejudices; and soon after permitted the abode of their opponents, the Nazarenes, in the city, upon their renouncing the ceremonies of the Mosaic Law: and thus he, unintentionally, aided the introduction of Christianity. Consequently, no sooner were matters thus arranged, than the first pure church of Christ was founded, which continued to flourish, with partial interruptions, to the time of Constantine. (2) It was now that pilgrimages to the Holy Land were first esteemed the most efficient mode of evincing that piety so congenial with the Christian scheme, and so ad-

(1) Greg. Naz. 12 Orat.

And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord shall rejoice over you to destroy, and to bring you to nought: and ye shall be PLUCKED FROM OFF THE LAND whither thou goest to possess it. — Deut. xxviii. 63.

(2) From this time (of Hadrian) the Church of the Gentiles was first constituted there, A. D. 137. — Euseb. Ecc. Hist. v. 12.

vantageous for the promulgation and exposition of the Gospel: particularly amongst those, who having embraced the doctrines of the Apostles and primitive Christians, felt an insatiable desire to visit the scenes of their great Master's eventful life. Among the first of these who were of greater note, and whose services were attended with the most important consequences, may be ranked Helena, the mother of Constantine. (1) It was this saint who, though far advanced in life, undertook this journey to Jerusalem, with a view to purify the modern city from the corruptions of Heathenism, and to restore the objects of Christian veneration. (2) Having found "the "daughter of Zion left as a cottage in a vineyard, "as a lodge in a garden of cucumbers," she entered it; and levelling the temple, dedicated by the profane Hadrian to Venus, searched with indefati-

---

(1) Helena, the mother of Constantine the Great, commonly supposed to have been a British woman, the daughter of Cœllus, a British king, of whom Constantine became enamoured on his first coming to Britain, in the reign of Aurelian.

(2) Jerome relates that pilgrims from India, Ethiopia, Britain, and Hibernia, resorted to Jerusalem about the year 385. Ep. xxii.

Socr. Schol. says, that though Thomas preached and converted the Parthians, Matthew the Ethiopians, and Bartholomew the Indians, yet "the innermost Indians," that is, those far in the country, were not enlightened by the doctrines of Christianity till the time of Constantine.

Ecc. Hist. lib. i. c. 19.

gable zeal for the implements of the crucifixion. (1) The care with which these had been secreted, had before been intimated, and knowing the motives by which Hadrian had been actuated to conceal the sacred relics, she pulled up the statue of the Heathen Goddess, and beneath its foundation discovered, as was pretended, the sacred Sepulchre, and in it the true Holy Cross, said also to have been distinguished from the other two found with it, by a miraculous healing virtue; and thus originated a superstitious veneration for the cross itself, ending in gross Idolatry. (2) The Cross was not without its ac-

---

(1) Socr. Schol. Ecc. Hist. lib. i. c. 7. and Theodoret, lib. i. c. 18.

"Nothing could surpass the zeal with which she visited every spot consecrated by the actions of Jesus Christ and by his Apostles, from the hills of Jerusalem, to the shores of the sea of Galilee, and over all Samaria; nor the piety with which she endeavoured to perpetuate the remembrance of the holy places, by the monuments she erected.

Clarke's Travels, vol. ii. p. 563.

(2) Socr. Sch. Ecc. Hist. lib. i. c. 7. The truth of this account of the discovery of the cross and its accompaniments, as here given by Socrates and Cyril of Jerusalem, has justly been called in question; particularly as Eusebius, who mentions with great exactness the buildings erected by Constantine, makes no allusion to a circumstance, which, if true, he would never have omitted. The story is regarded entirely as a legend, intended to operate upon the minds of the credulous, instigating them by becoming pilgrims to bring a greater revenue to the supporters of the fiction. It is sufficient for us to know, that

companiments, and, therefore, Pilate's title of accusation, by which he proclaimed that Jesus, whom he crucified, was the King of the Jews; and even the head of the spear by which he had been pierced, were at the same time restored. On this spot the Emperor, at the solicitation of his mother, built the "Church of Christ's Sepulchre;" for "he regarded it as his duty," says Eusebius, "to make that most blessed place illustrious and "venerable in the eyes of the world." (1) Her next undertaking was to erect a second church on Mount Olivet, to mark the place of Christ's ascension; and a third at Bethlehem, the birth place of the Saviour, where, from the time of Hadrian, the rites of Adonis had been performed. (2) These churches were adorned with every thing that piety or wealth could confer, and time has shown that the devotion of Helena, and the powerful influence and zeal of her son, were sufficient to raise monuments transmitting the glory and fame of their memories to a late posterity. (3)

Helena having found the spot of the crucifixion, there built a church. — See Clarke's Travels upon this subject.

(1) Euseb. Vit. Const.

(2) Nicephorus, lib. iii. c. 30. attributes upwards of thirty churches and chapels to have been built by her.

(3) Whatsoever might have been her mental endowments, her bodily energies, at a season of life when human strength is said to be but "labour and sorrow," were superior to the

From the time of Constantine, the city resumed its ancient name; and Jerusalem, once more redeemed, began to flourish under the auspices of that religion, which she had hitherto endeavoured so strenuously to oppose (1); while the Jews, under this and the succeeding Emperors, relinquished all expectation of emerging from that obscurity into which they were now driven, till the mad ambition of Julian once again excited their expectations, by holding out an intention of invalidating the Christian Revelation, by a practical argument against the truth of one of its most important predictions. With the view, therefore, secretly to ruin the Christian Church by the restoration of the Jewish worship, he determined upon re-building the Temple of Jerusalem on its old foundations; one, which should surpass the magnificence and popularity of that of the Resurrection standing on the adjacent eminence. In his letter to the community of the Jews, he says— "The Holy City of Jerusalem, which you have so

---

weight of age, and to the fatigues of a pilgrimage sufficient to have exhausted the most vigorous youth.

Clarke's Travels, vol. ii. p. 562.

According to Theodoret, she was nearly eighty years old when she undertook this pilgrimage. — Paulo ante mortem, quam octogesimum ætatis agens oppetebat, istud iter fecit. — Lib. i. c. 18.

(1) A. D. 327.

" long desired to see inhabited, re-building by my " own labours, I will dwell in."(1)

This intention, and the overthrow of it, is thus related by Ammianus Marcellinus, a Heathen, and a General in the army of Julian; whose testimony is too strongly corroborated by indisputable authority to admit any doubt upon the subject. (2) — " Julian," he says, " endeavoured to re-build the " Temple of Jerusalem with immense expense, " and consigned the charge of it to Alypius of " Antioch, to execute the work, and to the Go- " vernor of the Province to assist him in it: in " which work, when Alypius was earnestly em- " ployed, and the Governor of the Province was " assisting, terrible balls of fire bursting out near " the foundations, with frequent and reiterated " attacks, rendered the place, from time to time,

---

(1) Την εκ πολλῶν ἐτῶν επιθυμου μένην παρ' ὑμιν, οικουμένην πολιν ἁγιάν Ιερουσαλὴμ ἐμοῖς καμάτοις ἀνοικοδομήσας οικησω. — Ep. 25.

AND HE SHALL (THINK TO) PLANT THE TABERNACLES OF HIS PALACES BETWEEN THE SEAS, IN THE GLORIOUS HOLY MOUNTAIN; YET HE SHALL COME TO HIS END, AND NONE SHALL HELP HIM. — Dan. xi. 45.

(2) " This public event is described by Ambrose, Bishop of " Milan, in an epistle to the Emperor Theodosius, which must " provoke the severe animadversion of the Jews: by the elo- " quent Chrysostom, who might appeal to the memory of the " elder part of his congregation at Antioch; and by Gregory " Nazianzen, who published his account of the miracle be- " fore the expiration of the same year. The last of these " writers has boldly declared, that this preternatural event " was not disputed by the Infidels; and his assertion, strange

" inaccessible to the scorched and blasted work-
" men; and in this manner the fire obstinately and
" resolutely repelling them, the work ceased."(1)

" This signal event is attested in a manner that
" renders its evidence irresistible; though, as usual-
" ly happens in cases of that nature, the Christians
" have embellished it, by augmenting rashly the
" number of the miracles that are supposed to
" have been wrought upon that occasion. The

" as it may seem, is confirmed by the unexceptionable testi-
" mony of Ammianus Marcellinus."

Gibbon's D. & F. of the Rom. Emp. v. iv. p. 107.

Marcellinus wrote the History of the Roman affairs, from Nerva to the death of Valens, A. D. 378.

(1) Ambitiosum quoddam templum apud Hierosolymam sumptibus immodicis instaurare cogitabat, negotiumque maturandum Alypio dederat Antiochensi: cum itaque rei idem fortiter instauret Alypius, juvaretque provinciæ Rector, metuendi globi flammarum prope fundamenta crebris assultibus erumpentes fecere locum, exustis aliquoties operantibus inaccessum; hocque modo elemento destinatius repellente, cessavit inceptum. — Lib. xxiii. ab initio.

Jortin, concluding his observation upon this subject, remarks, " that upon the whole, it is not a matter of any con-
" sequence whether this event, with the circumstances (here
" alluded to), happened or not. If Julian did make any at-
" tempt to re-build the Temple, it is certain that something
" obstructed his attempt, because the Temple never was re-
" built. If he made no such attempt, the prophecy of our
" Saviour still holds good: and it surely cannot be thought
" to detract from the merit of a prophecy, that nobody ever
" attempted to elude it, or to prove it a falsehood." Remarks, vol. i. In this, however, he indulges too much his spirit of scepticism. It is difficult to conceive what possible grounds

" causes of this phenomenon may furnish matter " of dispute; and learned men have, in effect, " been divided upon that point. All, however, " who consider the matter with attention and im- " partiality, will perceive the strongest reasons for " embracing the opinion of those who attribute " this event to the almighty interposition of the " Supreme Being; nor do the arguments offered " by some, to prove it the effect of natural causes, " or those alleged by others, to persuade us that " it was the result of artifice and imposture, con- " tain any thing that may not be refuted with the " utmost facility." (1)

An instance of the same mode of the fulfilment of that " word which shall not pass away," is exemplified in the History of Alexander the

---

could exist for thus doubting the testimony of Marcellinus: and far from this testimony being unimportant, it is surely of great consequence to show, that a prophecy not only has not been falsified, but could not, by any craft of man, be so. — It is, indeed, idle cowardice thus to compliment away the testimony of a heathen to the truth of Christ's prediction.

(1) " The truth of this miracle is denied by the famous " Basnage, *Histoire des Juifs*, tom. iv. p. 1257, against whom " Cooper has taken the affirmative, and defended it in his " *Letters*, published by Bayer, p. 400. A most ingenious dis- " course has been published lately, in defence of this miracle, " by the learned Dr. Warburton, under the title of *Julian*; or, " *A Discourse concerning the Earthquake and fiery Eruption, &c.* " in which the objections of Basnage are particularly examined " and refuted."

Mosheim's Ecc. Hist. Cent. iv. part. i. ch. 1.

Great, who in a remarkable manner showed the immutable existence of a scriptural prophecy, strongly resembling this of which we have now spoken; and it is to the testimony of a Heathen that we are again indebted for the confirmation of its unchangeable nature. (1) — After Cyrus had encamped his army before the walls of Babylon, he employed the soldiers in making a wide and deep trench around that half of the city to which he was nearest; by these means the Euphrates, which ran exactly through the centre of it before, was drawn into this new-made channel; when the troops of Cyrus, advancing under the darkness of a night dedicated to festivity, through the former bed of the river, surprised the guards, and took the city by storm. All these, with many other circumstances, were precisely foretold by the prophets (2); and that the mighty Babylon, according to the predictions of the same holy and inspired men, might be "wiped away from the "face of the earth, and be clean forgotten," no traces remained by which even its situation could be ascertained. For though it was built upon the Euphrates, so as to inclose a portion of that river by its walls; yet after its course was thus interrupted by Cyrus, it ran into another channel; "so that, in Theodoret's time, there was but a

(1) Arrian de Exped. Alex. l. viii.
(2) Jer. l. and li. Isa. xiv. &c.

"very small stream, which ran across the ruins, "and not meeting with a descent, or free passage, "necessarily degenerated into a marsh. (1) After- "wards Alexander, designing to fix the seat of his "empire at Babylon, projected the bringing back "of the Euphrates into its natural and former "channel, and had actually set his men to work. "But the Almighty, who watched over the ful- "filment of his prophecy, and who had declared "he would destroy even to the very remains and "footsteps of Babylon (2), defeated this enter- "prise by the death of Alexander, which hap- "pened soon afterwards." (3)

The prediction, therefore, that Jerusalem should be subject to the Gentiles, till the times of the Gentiles be fulfilled, has been thus far established. It might easily be shown that the Holy Land, from the time of Julian to the present day, has been subject to the government of various foreign powers, to that of the Romans, the Saracens, the

---

(1) Euphrates quondam urbem ipsam mediam dividebat: nunc autem fluvius conversus est in aliam viam, et per rudera minimus aquarum meatus fluit.

Theodoret. in Cap. i. (as quoted by Rollin).

(2) For I will rise up against them, saith the Lord of Hosts, and cut off from Babylon the name and remnant, and son and nephew, saith the Lord. I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of Hosts.

Isa. xiv. 22, 23.

(3) Rollin's An. Hist. Cyrus, Sect. iii.

Egyptians, Mamelukes, Franks, and Turks, but never to the Jews since this destruction (1): and the testimony of many travellers might be brought in confirmation of the emptiness and uncultivated appearance of the country, from the time of Titus almost to the present day. (2) But neglected as it has been, the fertility of that which is in cultivation, shows clearly that it was, and by industry might yet be, "a land of corn and wine, flowing "with milk and honey." (3) With equal facility might it be proved, that the Jewish people have

---

(1) The eagles of idolatrous Rome, the crescent of the impostor Mahomet, and the banner of Popery, carried by the Crusaders, have been successively displayed amidst the ruins of the sanctuary of Jehovah, for nearly eighteen hundred years. — Kett on the Prophecies.

(2) AND IF YE WILL YET FOR ALL THIS NOT HEARKEN UNTO ME, THEN I WILL PUNISH YOU SEVEN TIMES MORE FOR YOUR SINS; YOUR LAND SHALL NOT YIELD HER INCREASE, NEITHER SHALL THE TREES OF THE LAND YIELD THEIR FRUITS; — AND I WILL BRING THE LAND INTO DESOLATION; AND YOUR ENEMIES WHICH DWELL THEREIN SHALL BE ASTONISHED AT IT. AND YOUR LAND SHALL BE DESOLATE, AND YOUR CITIES WASTE. — Levit. xxvi. 18—33.

(3) Tacitus says, "the climate is dry and sultry; rain is "seldom seen, and the *soil is rich and fertile.*" Rari imbres, *uber* solum. — Hist. v. 6.

Under a wise and beneficent Government, the produce of the Holy Land would exceed all calculation. Its perennial harvests; the salubrity of the air; its limpid springs; its rivers, lakes, and matchless plains; its hills and vales: — all these, added to the serenity of its climite, prove this land to be, indeed, "a field which the Lord hath blessed:" God

been and still continue according to the sure words of the prophecy, "to be scattered among all people "from one end of the earth unto the other." (1) But as the truth and fulfilment of this and similar prophecies are well established by the works of so many writers, as well by the histories of every nation with which we are conversant; any other consideration of this nature, than that connected with Jerusalem as first "trodden down by the "Gentiles;" would be foreign to the design of these pages.

Here, then, the History of the destruction of Jerusalem, as connected with the prophecies of Scripture, terminates; and when we consider the various circumstances of their antiquity, the peculiar conditions of those by whom they were spoken, and the precision with which they were all accomplished, we cannot fail to admire the august and sacred characters of these Messengers of God, and the foreknowledge "they were en-"dued with from on high." — How much more striking, then, must the minute predictions of HIM appear, whose prescience was derived from his

---

hath given it of the dew of heaven, and the fatness of the earth, and plenty of corn and wine.

Clarke's Travels, vol. ii. p. 521.

See also the Travels of Sandys, Maundrel, and Shaw, in proof of the fertility of Judea.

(1) Deut. xxviii. 64.

own Divinity; and the wonderful accomplishment of whose words was the punishment of that obdurate and unbelieving race, who rejected the gracious offer of his Gospel, and imbrued their hands in the sanctified blood of its author.

Such stupendous scenes of providence, through so many and such distant ages, all expressly foretold so long before the events which confirmed them had taken place; such an illustrious succession of Prophets, whose prognostications carried a continued and pointed reference to the fate which awaited the City and Temple of Jerusalem; prognostications preserved with a scrupulous and jealous tenacity by the very people whose downfal they threatened, but all of which were precisely accomplished, both in the causes and effects that led to, and produced, this signal punishment: above all, the wonderful and specific predictions of the Messiah himself, their expected deliverer, predictions which in themselves were so numerous, so clear, and so decisive; these, all of them, so accurately, so literally, and so evidently fulfilled, afford such an overwhelming tide of evidence in favour of the Christian Religion, not merely conclusive but altogether irresistible, that we are tempted to exclaim, "THIS, THIS IS THE LORD'S DOING, AND IT IS MARVELLOUS IN OUR EYES!"

CONCLUSION.

THE evidence made use of and applied to the establishment of the important points now discussed, is such as cannot be rejected by the scruples of any rational or thinking mind. No other has been adduced than that of writers in no way connected or interested in the matter, but such, indeed, as if they were not inimical to the Christian Religion, were at least perfectly indifferent, or altogether ignorant of it.

Josephus the Jewish Historian, both from the religion of his nation, as well as from that of the Romans he befriended, was the least inclined to be a favourer of that which he speaks of as insignificant; and whose divine author, if he mention him at all, he considers only as the leader of an inconsiderable sect of deluded and infatuated Jews.(1)

---

(1) The passage here referred to (Antiq. 18, iii. 3.), in which Josephus speaks of our Saviour, has not been *generally* received as genuine, being considered by some writers as an interpolation long after his time.

Bp. Newton observes, that "he" (Josephus) "doth not so "much as once mention the name of *false Christs*, though he "hath frequently occasion to speak largely of *false prophets*; so "cautious was he of touching upon any thing that might lead

With respect to the testimony afforded by Heathen authors who flourished soon after the Christian æra, as they were still less acquainted with the propagators of Christianity, or the grounds upon which their principles were founded, so are they less concerned about the doctrines and precepts they had taught; so that the truth of the fulfilment of the predictions of Christ, to which we have more particularity alluded, rests upon authorities in no way bearing reference either to Jesus Christ, or to his religion. (1)

---

him to the acknowledgment of the true Christ. His silence "here is as remarkable, as his copiousness upon other subjects."

Paley, in his Evidences of Christianity, considers either the passage as genuine, or the silence of Josephus designed. Vol. I. p. 121.

Vide Marsh's Michaelis and Gibbon's Roman Hist. vol. ii. p. 40, and notes. Also, Whiston's Dissertation on this subject, prefixed to his translation of Josephus. From these it will appear, that the genuineness of this passage has been given up by Christians upon very inadequate grounds. — Vide also Bryant's Vindiciæ Flavianæ.

(1) The following are the early heathen authors, who bear testimony to these events: Justus of Tiberias, contemporary with Josephus — Pausanias, who lived in the second century — Minucius Felix — Suetonius — Tacitus — Dion Cassius — and Philostratus.

Et premièrement je vous prie de considérer avec une attention plus particulière la chûte des Juifs, dont toutes les circonstances rendent témoignage à l'évangile. Ces circonstances nous sont expliquées par des auteurs infideles, par des païens, qui, sans entendre la suite des conseils de Dieu, nous ont

In tracing, therefore, the accomplishment of those prophecies relating to the destruction of the city and people of the Jews, two material points may have been obtained: The one establishing the authenticity of the Gospel, the other confirming the divine character of Him who is the subject of it: for as we trust it has been shown by sufficient testimony in the Introduction to this History, that the Gospel Prophecies were delivered at the time there mentioned; and that it has now been proved, by the History itself, that they were afterwards "in the fulness of time," accomplished; it necessarily follows, that He who is the subject of them must have been endued with that divine power and wisdom, which his followers have uniformly ascribed to him. (1)

raconté les faits importants pas lesquels il lui a plu de la déclarer.

"Nous avons Josephe, auteur Juif, historien très fidele et très instruit des affaires de sa nation, dont aussi il a illustré les antiquités par un ouvrage admirable. Il a écrit la derniere guerre où elle a pére, après avoir été presént à tout, et y avoir lui-même servi son pay avec un commandement considérable."

Bossuet, Suite de la Religion, Ref. viii.

(1) Take ye heed: behold! I have foretold you all things. Mark, xiii. 23.... Now I tell you before it come, that when it is come to pass, ye may believe that I am he. John, xiii. 19.

"We may then safely consider this prophecy as an unquestionable proof of the divine foreknowledge of our Lord, and the divine authority of the Gospel; and on this ground only (were it necessary) we might securely rest the whole fabric of our religion. Bp. Porteus' Lect. xx.

INDEX.

ACRA, Mount, its situation, p. 55.

ADRIAN builds Ælia Capitolina upon the site of Jerusalem, and erects temples to Venus and Adonis, p. 229. Denies the Jews the sight of the Holy Land, p. 230. Is the means of introducing Christianity there, *ibid.*

ALEXANDER THE GREAT. His attempt to turn the course of the Euphrates, p. 238.

ALEXANDER JANNÆUS reigns over the Jews, p. 22.

ALEXANDRA the wife of Jannæus reigns, p. 22.

ANTIGONUS, son of Aristobulus, dethrones Hyrcanus, p. 28. Is defeated by Herod, p. 31. Beheaded at Rome, *ibid.*

ANTIOCHUS EPIPHANES subdues Judea and oppresses the Jews, p. 19. Profanes the Temple, p. 20.

ANTIPATER the Idumæan appointed to the command of the forces, p. 29. Appointed Procurator of Judea, *ibid.* Is poisoned, *ibid.*

ANTONIA, the tower of, taken by the Romans and destroyed, p. 160. and 165.

APOSTLES of Christ persecuted, p. 88.

ARCHELAUS succeeds Herod in the government of Idumæa, Judea, and Samaria, p. 33. Is made Ethnarch, *ibid.* Is deposed by Augustus and banished, *ibid.*

ARISTOBULUS, the first of the Maccabees, his death, p. 24.

ARISTOBULUS, the second son of Jannæus, contests the succession to the throne, p. 23. Appeals to Pompey, *ibid.* Is laid in chains, p. 24. And carried captive to Rome with his children, p. 27.

ARMY OF TITUS described, p. 104.

ASDRUBAL'S wife, her conduct in the siege of Carthage, p. 174, n.

ASMONEAN FAMILY called the Maccabi, p. 20, n.

AUTHENTICITY of Matthew's and Mark's Gospels, p. 4. Of Luke's, p. 6. Of John's, p. 8.
AUTHENTICITY of Josephus' History shown, p. 12. 14.

BARCHOCHEBAH, the false Messiah, flies with his followers before the Roman arms, p. 228.
BARREN appearance of the city from the destruction of the woods, and the general devastation, p. 159.
BEZETHA, that part of Jerusalem North of Acra, p. 57.

CALVARY, situation of it, p. 54. Dr. Clarke's reasons for supposing it not a hill, *ibid*, n. Des Hayes' opinion, *ibid*.
CAMPANIA, the plain moved by an earthquake, p. 93.
CEDRON, a brook, p. 51. gives name to the valley on the Eastern side of Jerusalem, *ibid*. n.
CHRISTS, FALSE, mentioned as appearing in Judea, p. 95 and 228.
CHRISTIANS, the first, persecuted, p. 84. 88.
CHRISTIANITY flourishes in Jerusalem, p. 234.
CLARKE, DR., his account of the cemeteries on Mount Sion, p. 49, n. Of the view from Olivet, p. 52, n. Of Calvary, p. 55, n. Of Helena's zeal, p. 231, n. Of the fertility of the Holy Land, p. 240, n.
CYRUS remonstrates with the King of Armenia on his defection and revolt, p. 128, n.

DAY OF VENGEANCE, p. 196, n.
DEDICATION, the feast of, when celebrated, p. 24, n.
DISCIPLES OF CHRIST secure themselves from the horrors of the siege of Jerusalem by flight, p. 110.
DISTURBANCES among the Jews, preceding their destruction, p. 72. 74.

EARTHQUAKES mentioned by Josephus, p. 79. By Tacitus and Eusebius, *ibid*. Pompeia and Herculaneum destroyed by one, p. 80.
ELEAZAR heads the zealots, p. 107.
ENGINES employed by the Romans, p. 116, n. That used by Demetrius in the siege of Rhodes described, p. 142, n.

FACTIONS. Three among the Jews at the time of the siege headed by John, Simon, and Eleazar, p. 106. John and Eleazar combine and form with Simon two factious parties, p. 110.

FAMINES in Judea and the country about it, mentioned by Josephus, p. 75. By Dion Cassius, *ibid.* By Tacitus and Eusebius, p. 76. Rages in Jerusalem, p. 129. The effects of it described, *ibid.* p. 133. Breaks out with greater misery, p. 146. Increases in violence, p. 172.

FUTURE STATE OF EXISTENCE, the notion entertained of it by the Romans, p. 162.

GATE OF THE TEMPLE, opens of itself, p. 193.

GIBBON, his description of the situation of Jerusalem, p. 56, n.

GIHON, fountain of, the same with that of Siloam, p. 53, n.

GOSPEL of Christ preached in all the world, p. 82.

HELENA, mother of Constantine, performs a pilgrimage to the Holy Land, and builds Christian Churches, p. 231. Finds the true cross and the implements of the crucifixion, p. 232.

HELENA, Queen of Abiadene, held in estimation by the Jews, p. 59, n.

HEROD THE GREAT appointed to the Government of Galilee, p. 28. Elected President of Cœlesyria, *ibid.* Appointed Tetrarch, p. 29. Deputed King by the Roman Senate, *ibid.* His character and death, and sufferings, p. 31. The time of his reign as differently stated by Josephus reconciled, p. 66, n.

HADRIAN. See ADRIAN.

HEROD-ANTIPAS is made Tetrarch of Galilee, p. 33. Defeated by Aretas, p. 36. Banished, *ibid.*

HEROD-PHILLIP is made Tetrarch of Trachonitis, p. 34. His character and death, p. 36.

HEROD-AGRIPPA, grandson of Herod the Great, made Tetrarch, p. 37. His death, *ibid.*

HEROD-AGRIPPA, the younger, called King Agrippa, p. 37. Obtains his uncle Phillip's Kingdom, *ibid.* His character, p. 39.

HINNOM, the valley of, its situation, p. 52.

HIPPICUS, tower of, where situated, p. 58. Its magnitude, and after whom named, p. 59.
HOLY OF HOLIES, the residence of the Divinity, p. 68. What it contained, p. 69.
HOLY LAND, from the time of the destruction of Jerusalem to the present day in possession of the Gentiles, p. 239.
HYRCANUS, son of Alexander Jannæus, is opposed in his claims to the Crown, p. 23. Appeals to Pompey, *ibid.* By him is established on the throne, p. 27. Adopts Antipater as his adviser, *ibid.* Is deposed by Antigonus and reinstated, p. 28. Is again deposed, made captive, and disqualified for the priesthood, p. 29.

IMPERATOR, title conferred on Titus by his army, given to Roman Generals in the field, not permanent, p. 198. and n.
IMPOSTORS, p. 95. 97. One assembles six thousand Jews in a gallery, which is set on fire, p. 187.
INSURRECTIONS among the Jews before the appearance of the Romans, p. 73.
JERUSALEM, founded by Melchisedeck, p. 44. Situation, p. 45. Name, whence derived, p. 46. Topography, p. 48. Position and extent, p. 51. Compass of it, p. 55. and n. Bodies not buried within its walls, p. 60. Encompassed with armies, p. 110. No images permitted in the city, p. 115, n. Trodden down by the Gentiles, p. 226.
JEWS, unable to form a separate nation, p. 8. Revolt from the Romans, p. 99. Reject Cæsar's sacrifices, p. 100, n. Their expectation of Messiah, *ibid.* Their astonishment at the appearance of the Romans, p. 105. Their successful stratagem against their enemies, p. 113. Attack the Roman engines, p. 116. Are routed and the first wall taken, p. 117. Refuse terms of peace, p. 124. Their mental blindness, *ibid.* Their extreme wickedness, p. 133. They desert to Titus, and are crucified, p. 137. Peace again rejected by them, p. 139. Throw their dead over the walls of the city, p. 148. Many desert to Titus, p. 151. Ten thousand ripped open by the Roman auxiliaries for the gold they swallowed to conceal, *ibid.* Set fire to the outer buildings of the Temple, p. 171. Seek concealment in the common sewers, p. 201.

made prisoners and sold, p. 202. Are scattered among all nations, p. 241.
JOHN'S GOSPEL, authenticity of it shown, p. 7.
JOHN OF GISCALA, heads one of the Jewish factions, p. 107. His character, p. 108. Reserved for the destruction of the city, p. 108, n. Murders a party of the zealots in the Temple, p. 109. Siezes the sacred vessels of the Temple, with the wine and oil, p. 155. Offers to surrender himself to Titus conditionally, p. 199. Is made prisoner, p. 209.
JORTIN'S remark upon the providential reservation of Josephus, p. 11, n. Upon the failure of Julian's attempt to re-build the Temple, p. 235, n.
JOSEPHUS, the History of his Life, p. 10. Wrote the Jewish History at Rome, p. 12.
JUDEA, its fertility, p. 240.
JULIAN, a Roman Centurion, his bravery, p. 164.
JULIAN, Emperor, endeavours to invalidate the prediction of Christ, p. 234. His failure, p. 235.
JUVENAL, his allusion to the sufferings of the Christians, p. 69.

LONGINUS, a Roman Commander, his activity and courage, p. 121.
LUKE'S GOSPEL, authenticity of it shown, p. 6.

MACCABÆUS JUDAS, purifies the Temple, p. 21.
MACEDONIAN BAND, why so called, p. 140. and n.
MACKNIGHT'S observation on the manner of the Evangelists' writing, p. 7.
MARK'S GOSPEL, authenticity of it shown, p. 5.
MARTIAL ridicules the sufferings of the Christians, p. 86.
MATTHEW'S GOSPEL, authenticity of it shown, p. 4.
MAUNDRELL'S description of the area on the summit of Moriah, p. 56. n.
MORIAH MOUNT, on which the Jewish Temple was built, p. 56. From whence its name is derived, p. 56, n.
MOSES, not an impostor, p. 30, n.
MOTHER, a, puts her child to death and feeds upon it, p. 174.
MOUNDS about the city raised by the Romans, p. 116. 141.

NAZARENES, Jewish converts to Christianity, return to Jerusalem after the destruction, p. 227.

NEWCOME, ABP., his account of the slaughter of the Jews, A. D. 40, p. 77. Illustration of Luke xxi. 19., p. 90, n. His account of the strange appearance in the sky before the destruction of the city, p. 192.

OLIVES, Mount of, has three tops, p. 52, n. Distance from Jerusalem and situation, *ibid.* Whence Christ foretold the destruction of the city, *ibid.* The place where he wept the same as that on which Titus afterwards pitched his camp, p. 105, n.

ORIGIN of the Jewish war, p. 99. 103.

PAUL, St., his persecution, p. 89. Death, p. 7, n.

PASSOVER, at the celebration of it Titus commenced the siege, p. 111.

PEASANT who warned the Jews of their approaching calamities, p. 190.

PERSECUTION of the Christians, p. 80. Abated after the destruction, p. 226.

PESTILENCES, which happened between the death of Christ and the destruction of Jerusalem, p. 77. 79.

PETER, St., cuts off the ear of the Jewish High Priest's Servant, p. 9, n. His death, p. 7, n.

PILGRIMAGES to the Holy Land, p. 230.

PLAGUE mentioned by Suetonius, which carried off thirty thousand persons, p. 77.

POMPEY establishes Hyrcanus in the Priesthood, p. 23. Enters the Temple as a conqueror, p. 26.

PONTIUS PILATE, his death, p. 35.

PORCH of the Temple, repository of the Royal Gifts, p. 69, n.

PORTENTS preceding the death of Julius Cæsar, p. 192, n.

PREDICTIONS of Christ not interpolated in the Gospel History, p. 10.

PROGNOSTICS of the destruction of Jerusalem, p. 190. 194.

PRIESTS of the Temple surrender themselves to Titus, and are put to death, p. 198.

PRISONERS, the number taken in the siege and in the whole Jewish war, p. 209.

PROPHECIES preceding the destruction fulfilled, p. 72. 98. Relating to the salvation of the elect, p. 90. To the apostacy from the Christian faith, p. 92. To the fearful signs of the impending judgment, p. 93. To the appearance of false Christs and false Prophets, p. 95. To the history of the destruction and dispersion of the Jews, *vide the References to to the Texts prefixed to this Index.*

PSEPHINUS, tower of, its situation and magnitude, p. 59.

ROMANS, their opinion of the Jewish religion, p. 27. Fall a prey to the artifice of the Jews, p. 109. Raise banks against the walls of the city, p. 116. Make a breach through the outer wall, p. 118. Crucify their prisoners, p. 137. Offer terms of peace to the Jews, p. 139. Raise new mounds against the city, p. 143. Are discomfited, p. 143. Call a council of war, *ibid.* Build a wall round the whole city in three days, p. 146. Display the abundance of their provisions to be besieged, p. 150. Raise new mounds, *ibid.* Take the Tower of Antonia, p. 160. Surprise the Jews, and attack the Temple, p. 164. Level Antonia, p. 165. Attack the Temple again, p. 170. Their loss in the encounter, p. 171, n. Set fire to some of the outer buildings of the Temple, p. 179. Attack the Temple a third time, and take it, p. 183. Put ten thousand Jews to the sword, p. 186. Set fire to the lower city, p. 200. Take three of the strongest forts, and put to death the inhabitants, p. 204. Make some Jews prisoners, sell others, send others to the mines in Egypt, p. 208. Dig up some of the foundations of the city and Temple, and return to Rome, p. 214.

SABBATH, superstitious rigour of it observed by the Jews, p. 24. Broken through by the persuasions of Mattathias, p. 25. n.

SACRIFICE for Cæsar rejected, p. 100, n. Of the Jews, daily offered in the Temple, ceases, p. 166.

SAMARITANS differed from the Jews in religion, p. 22, n.

SANCTITY of the vessels of the Temple unheeded by John, p. 155.

SANCTUARY of the Temple, what it contained, p. 69.

SCARCITY in the Roman empire mentioned by Suetonius, p. 77.
SEVERUS JULIUS, sent by Adrian from Britain against the Jews, p. 228.
SILOAM, Fountain and Pool of, p. 53 and n.
SIMON, heads one of the Jewish factions, p. 106. His character, *ibid.* Is carried to Rome by Titus, p. 209.
SOLDIERS, two of them made prisoners, upon whom the Jews vent their rage, p. 200. A party of them attack the Jews at midnight, p. 164. Set fire to a gallery and burn six thousand of the Jews, p. 187. Plunder the Temple when on fire, p. 185.
SPRINGS, failure of them at Jerusalem at the time of the siege, p. 127.
STANDARDS of the Romans had the images of the Emperors carved upon them, p. 106, n. Held in abomination by the Jews, *ibid.* Those of the Maccabees described, p. 22, n.
STRANGERS (Jewish) allowed to dwell in Jerusalem, and to live upon the hospitality of the inhabitants, p. 60.
STREETS of the city choked up with the dead carcasses, p. 295.
SUETONIUS speaks of the Jewish prophecy respecting Messiah, p. 100, n.

TACITUS speaks of the prophecy respecting Christ, p. 100, n.
TEMPLE, its situation, p. 56. In the boundaries of what tribes, p. 61. Destroyed by Nebuchadnezzar, p. 62. Rebuilt by Zerubbabel, p. 63. Renewed by Herod, *ibid.* Honoured by the presence of Christ, p. 65. When begun to be built, its dimensions, &c. p. 66. 68. Its general appearance, p. 69. Attacked by the Romans, p. 164. Is strewed with dead bodies, p. 167. Engines raised against it, p. 169. Another assault upon it, p. 179. A third puts it in the possession of the Romans, p. 181. Set on fire, p. 182. Titus vainly endeavours to save it, p. 184. Reduced to ashes, p. 185.
TEMPLE on Mount Gerizim destroyed, p. 22.
TITUS, his character, p. 36. Comes with his army against Jerusalem, p. 103. Encamps before it, p. 105. His coolness, intrepidity, and clemency, p. 114. Offers peace to the Jews, p. 111. Rescues his engines from the besieged, p. 116. Takes the first wall, p. 117. Attacks the second wall, p. 119.

Offers peace, p. 122. Renews the attack, p. 124. Finds the ditches filled with the dead bodies of the Jews, p. 148. Reproaches the Jews with the defilement of their sanctuary, p. 168. Endeavours to save the sanctuary from the fire, p. 184. Proclaimed Imperator, p. 197. Lays the city in ashes, p. 209. Takes a last view of the ruins, p. 213. Marches in triumph to Rome, p. 215.

TOWERS, Hippicus, Phasælus, and Mariamne, &c. described, p. 58, 59. Three left as monuments of victory, p. 214.

TREES about the city cut down for the purposes of war, p. 112. Those within ninety furlongs of the city cut down also, p. 158.

TUMULTS among the Jews before the destruction, p. 72. 74.

WALLS which fortified Jerusalem described, p. 56. 59. Of circumvallation thrown up by Titus, p. 145. Its resemblance to that thrown up by Scipio at Carthage, p. 145, n. Of the City and Temple dug up by the Romans, p. 215.

WARS, and rumours of them, p. 72. 74.

WATER, failure of it in the siege, p. 127.

WICKEDNESS of the Jews, p. 55, n.

WILLIS, DR., his opinion of the portents related by Josephus, p. 194.

WOODS about the city cut down, p. 112. Those also cut down within ninety furlongs of the city, p. 158.

ZEALOTS among the Jews described, p. 107, and n.

ZION Mount, its situation, p. 55.

TEXTS

TO WHICH REFERENCE HAS BEEN MADE.

GENESIS.

Chap. verse
vii. 17. p. 156. n.
xix. 24. p. 156. n.
xxii. 17. p. 74. n.
xlix. 27. p. 61. n.

EXODUS.

xv. 11. p. 20. n.
xx. 25. p. 68. n.
xxx. 10. p. 69. n.

LEVITICUS.

xvi. 2. —— 15. —— 34. } p. 69.
xxi. 18. p. 30. n.
xxvi. 18. p. 240.
—— 25. p. 78. n.
—— 44. p. 179. n.

NUMBERS.

xvi. 32. —— 33. } p. 156. n.
xix. 11. —— 16. } p. 61. n.
xxiv. 17. p. 228. n.
xxv. 11. p. 30. n.

DEUTERONOMY.

xxviii. 5. p. 129. n.
—— 28. p. 13. n.
—— 49. —— 50. } p. 13. 103. 186. n.
Chap. verse
xxviii. 52. p. 117. 119.
—— 53. { p. 132. n. p. 175. n.
—— 54. p. 131. n.
—— 56. —— 57. } p. 175. n.
—— 62. p. 211. n.
—— 62. { p. 202. n. p. 211. n.
—— 63. p. 230. n.
—— 68. { p. 202. n. p. 208.
xxxiii. 12. p. 44. n.

JOSHUA.

xv. 63. p. 46. n.

JUDGES.

i. 21. p. 46. n.

SAMUEL.

2. v. 9. p. 46.
2. xxiv. 22. 25. p. 48. n.

KINGS.

1. vi. 7. p. 68. n.
2. vi. 25. p. 154. n.
2. xxiii. 13. p. 52. n.
2. xxv. 3. p. 154. n.
—— 10. p. 161. n.

CHRONICLES.

Chap.	verse	
1.	xi. 4. 5.	p. 46.
1.	xxi. 18. 30.	p. 48. n.
2.	vii. 1.	p. 64. n.
—	xxxii. 30.	p. 54. n.

EZRA.

	i. 1. — 8.	p. 63. n.
	iii. 12.	p. 65. n.

PSALMS.

	xliv. 12.	p. 208. n.
	xlviii. 2.	p. 55. n. p. 158. n.
	— 12. — 13.	p. 43. n.
	lxxiv. 12.	p. 44. n.
	lxxviii. 31.	p. 132. n.
	— 69. — 70.	p. 55. n.
	lxxix. 1.	p. 183. n. p. 215. n.
	— 3.	p. 205. n.

ISAIAH.

	i. 7. i. 9.	p. 159. 211. 212. n.
	ii. 2.	p. 44. n.
	iii. 25. — 26.	p. 211. n.
	v. 5. — 6.	p. 125. n.
	vi. 9. — 12.	p. 217.
	viii. 6.	p. 53. n.
	xiii. 10.	p. 223. n.
	xiv. 22. — 23.	p. 239.

ISAIAH.

Chap.	verse	
	xxiv. 10.	p. 147. n. p. 153. n.
	— 19, 20.	p. 225. n.
	xxix. 3.	p. 146. n.
	— 4.	p. 209. n.
	xxxiv. 4, 5.	p. 223, 224. n.
	liii. 1.	p. 216.
	lxiv. 10.	p. 209. n. p. 218. n.
	— 11.	p. 187. n.

JEREMIAH.

	iv. 23.	p. 225. n.
	v. 15.	p. 13. n.
	vi. 5.	p. 103. n.
	— 22.	p. 104. n.
	— 25.	p. 136. n.
	— 6.	p. 142. n. p. 158. n.
	— 7.	p. 133. n.
	— 15.	p. 154. n.
	— 22. — 23.	p. 104. n.
	vii. 4.	p. 140. n.
	— 31.	p. 52. n.
	ix. 22.	p. 201. n.
	xii. 10.	p. 212.
	xix. 6. — 7.	p. 148. n.
	xxi. 9.	p. 139. n.
	— 13.	p. 167. n.
	xxvi. 18.	p. 215. n.
	xliv. 7. — 14.	p. 208. n.
	li. 52.	p. 63. n.

LAMENTATIONS.

	i. 12.	p. 206. n.
	ii. 20. — 22.	p. 183. n.
	iv. 16.	p. 175. 177. n.

EZEKIEL.

Chap. verse.
iv. — p. 4. n.
— — p. 44. n.
v. 5, 11. p. 186. n.
— 12 { p. 186. n. / p. 203. n.
vii. 15. p. 146. n.
— 16. p. 203. n.
— 19. p. 152. n.
— 25. p. 199. n.
xxii. 7. } p. 223, 224. n.
—— 8. }
xxxviii. } p. 19. n.
xxxix. }
xl. 2. p. 55. n.
xlii. 16. 20. p. 57. n.

DANIEL.

vi. 21. } p. 19. n.
— 25. }
vii. 21. } p. 20. n.
— 25. }
viii. 10. p. 19. 223. n.
— 13. } p. 21. n.
— 14. }
— 25. p. 19. n.
ix. 26. p. 3. n.
— 27. p. 166. n.
xi. 28. p. 19. n.
— 45. p. 235. n.
xii. 1. p. 19. n.
xliv. 28. p. 62. n.

HOSEA.

iii. 4. p. 166. n.
viii. 13. } p. 208. n.
ix. 6. }

JOEL.

i. 6. } p. 218. n.
— 7. }

JOEL.

Chap. verse
i. 8. }
— 9. } p. 166. n.
— 13. }
ii. 2. }
— 11. } p. 197. n.
— 30. p. 196. n.
iii. 1. }
— 2. } p. 52. n.
— 3. }

MICAH.

iii. 12. p. 215. n.
iv. 1. p. 211. n.

HAGGAI.

ii. 3. p. 65. n.
— 9. p. 70. n.
— 21. p. 223. n.

ZECHARIAH.

xi. 2. p. 158. n.
— 6. p. 201. 205. n.
xiv. 2. p. 105. 208. n.

MALACHI.

iii. 1. p. 65. n.
iv. 1. p. 218. n.

ESDRAS.

2. xv. 10. p. 208. n.

BARUCH.

ii. 1. }
— 2. } p. 177. n.
— 3. }

1ST MACCABEES.

i. to vii. 6. p. 20. n.

1st MACCABEES.

Chap. verse
iv. 53. — 54. p. 21. n.
x. 31. p. 102. n. p. 106. n.
— 45. p. 102. n.

MATTHEW.

ii. 3. p. 34.
iii. 7. p. 134. n.
— 10. p. 10. n.
— 45. p. 217. n.
— 15. p. 217. n.
x. 11. p. 60. n.
— 22. p. 90. n.
— 34. — 35. p. 132. n.
xiii. 21. p. 91. n.
xiv. 3. — 4. — 5. — 11. p. 36. n.
xxi. 41. p. 10. n.
xxii. 7. p. 10. n. p. 207. n.
xxiii. 16. — 19. — 25. — 26. p. 156. n.
— 27. p. 61. n.
— 36. p. 64. n.
— 37. p. 218. n.
xxiv. 2. p. 217. n.
— 6. p. 72. n.
— 7. p. 75. 80.
— 10. p. 92. n.
— 11. p. 96. n.
— 12. p. 90. n. p. 92. n.
— 13. p. 90. n.
— 14. p. 82. n.
— 20. p. 111. n.
21. p. 131. n. p. 222. n. p. 207. n.

MATTHEW.

Chap. verse
xxiv. 22. p. 108. n.
— 24. p. 95. 188. n.
— 26. p. 188. n.
— 28. p. 205. n.
— 29. p. 223. n.
— 30. — 31. p. 226. n.
— 34. p. 64. n.
— 40. — 41. p. 111. n.
xxvi. 18. p. 60. n.
— 25. p. 205. 222. n.

MARK.

iii. 1. p. 70. n.
— 19. p. 207. n.
xiii. 1. p. 67. 70. n.
— 2. p. 217. n.
— 6. p. 95. n.
— 8. p. 75. n.
— 10. p. 84.
— 12. p. 92. n.
— 13. p. 90. n. p. 92. n.
— 19. p. 173. n.
— 30. p. 64. n.
xv. 22. p. 54.

LUKE.

iii. 19. — 20. p. 36. n.
xi. 50. — 51. p. 206. n.
xiii. 1. p. 36. n. p. 184. n.
— 2. — 3. — 4. p. 184. n.
— 5. — 9. p. 10. n.
xiv. 41. p. 105. 126. n.

LUKE.

Chap.	verse	
xvii.	26. 27. 28. 29. 30.	p. 112. n.
——	34.	p. 111. n.
xix.	12. 14. 15. 27.	p. 34. n.
——	41.	p. 103. n. p. 207. n. p. 126. n.
——	42.	p. 126. n.
——	43.	p. 146. n.
——	44.	p. 215. n.
xxi.	6.	p. 217. n.
——	8.	p. 95. n. p. 96. n.
——	11.	p. 75. n. p. 196. n.
——	12.	p. 84. n.
——	16.	p. 84. n. p. 92. n.
——	17.	p. 84. n. p. 90. n.
——	18. 19.	p. 90. n.
——	20.	p. 91. n. p. 110. n. p. 115. n.
——	22.	p. 98. n. p. 197. n.
——	23.	p. 176. n. p. 207. n.
——	24.	p. 203. n. p. 211. 237. n.
——	25.	p. 72. n.
——	28.	p. 173. 226. n.
——	29.	p. 72. n.
xxiii.	6. 7. 12.	. 36. n.
——	28.	p. 177. n. p. 201. n.

LUKE.

Chap.	verse	
xxiii.	29.	p. 176. n.
——	30.	p. 201. n.
——	31.	p. 90 n.
xxvi.	68.	p. 202. n.

JOHN.

ii.	20.	p. 66. n.
v.	43.	p. 188. n.
x.	22.	p. 21. n.
xiii. xiv.	19. 29.	p. 187. n.
xv. xvi. ——	20. 4. 33.	p. 84. n.
xix.	15.	p. 205. n.
——	17.	p. 51. n.
xxi.	18.	p. 7. n.

ACTS.

i.	12.	p. 52. n.
ii.	9. 10. 11.	p. 84. n.
——	12.	p. 49. n.
v.	40.	p. 88. n.
vi. ——	36. 37.	p. 97. n.
vii.	58.	p. 88. n.
viii.	9, 10.	p. 96. n.
ix.	16.	p. 7. n.
xi. ——	28. 29.	p. 76. n.
xii. —— —— —— ——	1. 2. 3. 4. 5.	p. 37. 88. p. 89. n.
—— ——	20. 23.	p. 37. n.
xiii. —— —— —— ——	6. 7. 8. 9. 10. 11.	p. 97. n.

ACTS.

Chap.	verse	
xv.	23.	p. 89. n.
xvi.	23.	p. 89. n.
xxi.	38.	p. 97. n.
xxii.	30.	p. 89. n.
xxiii.	1. to 35.	p. 89.
xxiv.	24.	p. 38.
xxv.	10.	p. 38.
xxv. xxvi. —— ——	— 3. 28.	p. 88.
xxviii.	30.	p. 7.

ROMANS.

x.	18.	p. 84. n.
xi.	20.	p. 222. n.
xv.	19.	p. 82.

CORINTHIANS.

2. xi.	13.	p. 97. n.
2. xi.	23. to 33.	p. 89, 90.

COLOSSIANS.

i.	23.	p. 83. n.

TIMOTHY.

Chap.	verse	
2.	i. 15.	p. 92.
2.	ii 17. — 18.	p. 97.
2.	iv. 16.	p. 92.

HEBREWS.

	vi. 4. — 9.	p. 92. n.
	vii. 1. — 2.	p. 44. n.
	ix. 7.	p. 69. n.
	x. 3. —25. —39. xii. 12.	p. 92. n.
	—26.	p. 225. n.

PETER.

1.	iv. 12.	p. 92.
1.	v. 13.	p. 5. n.
2.	i. 15.	p. 6. n.
2.	ii. 5. 9.	p. 90. 111. n.
2.	iii. 3. —— 4.	p. 8. n.

REVELATION.

xxi.	7.	p. 43.

THE END.

00111426

V + R.C.?

Digitized with financial assistance from the
Government of Maharashtra
on 06 February, 2016